

# THE CHRISTIAN ALLIANCE

AND FOREIGN MISSIONARY WEEKLY.

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## ▼ Editorials. ▼

### Pastor Stockmayer in Alleghany.

THERE WILL be a series of meetings in the parlors of Mr. W. H. Conley, 50 Fremont Street, Alleghany City, afternoons and evenings, commencing April 22, and lasting a week or more, under the charge of Pastor Stockmayer, Mrs. Baxter and Miss Murray.

### Conventions.

CHRISTIAN ALLIANCE CONVENTIONS will be held as follows, D. V.:

Buffalo,	April 15-18.
Utica,	April 18-20.
Glens Falls,	April 20-22.
Albany,	April 23-25.

Friends who desire further information about the Buffalo Convention will please write to Miss A. Prosser, Kenmore, Erie Co., N. Y.; respecting Utica, to Mr. T. Parker, Utica, N. Y.; Glens Falls, N. Y., to Rev. Mr. Madison, Glens Falls, N. Y.; and Albany, to Miss E. Gibson, 7 High St., Albany, N. Y.

### In Memoriam.

ANOTHER DEAR Congo missionary has fallen. On the 25th of January, our dearly beloved little sister, Sadie Falcon, fell asleep in Jesus, on the anniversary of her husband's death, one year ago.

Mrs. Falcon was better known among us as Sadie Breihaut. She was a bright Canadian girl, converted in our work in New York, and long a member of our Sabbath school and of Mrs. Simpson's Bible class. She was a beautiful and gifted girl, and one of the brightest missionaries that ever went abroad.

She was married to Mr. Falcon a few weeks before they sailed for Africa, and their missionary journey was really their bridal tour. But their love was as unselfish as it was beautiful, and they

devoted themselves to the happiness of others, and the advancement of the work.

The testimonies that have come from the missionaries to the lovely character and spirit of dear Mrs. Falcon are touching and well-deserved.

In less than a year Mr. Falcon was called from her side, and although deeply wounded and bitterly bereaved, yet the brave little heart labored on, and still continued to shed its sweetness and sunshine on all around.

But now the tender Father has said, "It is enough, my child, thou, too, shalt rest with him and with Me;" and they are together in the bosom of Jesus, waiting the gathering of the first fruits which they have planted on the soil of Africa. Their precious lives are not lost. How much less they would have been had they lingered here! They are fruitful seeds, and doubtless many consecrated lives will spring from this double grave at Vungu.

### Farewell Meeting.

AS WE go to press, the farewell meeting of our dear brothers, Robb and Egerton, is about to be held, and ere this paper reaches our readers they will have sailed by the steamship "Britannic," April 11, for Liverpool, en route to the Congo. They are the only missionaries we expect to send to the Congo this Spring. We have a large number of candidates for Africa, but it has not been thought advisable to send a large reinforcement at this time. There are other matters on that field that need to be first attended to, especially the building of houses and the preparation of stations.

Meanwhile, a plan is being developed which will prevent any loss of time through the delay of another year, but, on the contrary, will rather hasten the work. This is nothing less than the establishment of a training class for the studying of the Congo language in this country. This is almost a new experiment in missionary methods, but it is strongly recommended by our judicious Superintendent on that field, and it is the method adopted by the Swedish Society laboring on the Congo, and has been found successful.

One of our returned missionaries from the Congo will take charge of this class, which will open in October, and have one term of six months, in which almost the entire time of the students will be given to the study of the language, with an experienced teacher, and such text books as are now available.

The class will consist of persons who have been accepted as missionaries for the Congo, and they will be considered missionary probationers, subject to the tests of this first session, and liable to rejection if, at the close, it shall be found that they are not successful in the study of the language, or are in any way unfitted for the work.

Those who pass successful examinations, and approve themselves as fully called to the field will be sent out next Spring, and will probably be farther on in the knowledge of the language than those who go to Africa this spring.

They will be ready to go immediately to work. They will be free from the perils of facing a new climate when worn down by laborious study, and perplexed by their ignorance of the language. They will be prevented from making mistakes among the people, and from many of the trials inseparable from learning a new language.

They can be assigned immediately to their field, and their work will be saved from many hindrances and pressures which cannot now be avoided, and the expense of their living here in the first year of preparation will be much less than it would be on the field, while it will give an opportunity for that fuller test which is always desirable before we venture upon an important life-work. We believe this plan is from the Lord, and we commend it to the prayers of our friends and the friends of Africa.

### Western Conventions.

During May and June, we hope to hold other Conventions in towns further West. The work of the winter has been most engrossing, and interests of great importance have held the workers at home; but now a few of us will endeavor to visit our scattered friends, and encourage them in the word and work of the Lord.

### Christ's Preventing Grace.

THERE IS a beautiful touch of loving thoughtfulness in the account of Christ's miracle at Capernaum in providing the tribute money, after the reference to Peter's interview with the tax collector, who wanted tribute for his Master and the disciples, and it is added, "When he came into the house, Jesus prevented him," that is, anticipated

him, as the old Saxon word means, by arranging for the need before Peter needed to speak about it at all, and He sent Peter down to the sea to find a piece of gold in the mouth of the fish.

So our dear Lord is always thinking in advance of our needs, and He loves to save us from embarrassment, and anticipate our anxieties and cares by laying up His loving acts and providing before the emergency comes. Then with exquisite tenderness the Master adds: "That take and give for Me and thee." He puts Himself first in the embarrassing need, and bears the heavy end of the burden for His distressed and suffering child. He makes our cares His cares, our sorrows His sorrows, our shame His shame, and "He is touched with the feeling of our infirmities," as if they were His own. Let us trust Him, and cast upon Him all our cares.

### Tests.

WE ONCE heard a simple old colored man say something that we have never forgotten. When God tests you it is a good time for you to test Him by putting His promises to the proof, and claiming from Him just as much as your trials have rendered necessary.

There are two ways of getting out of a trial. One is to simply try to get rid of the trial, and be thankful when it is over. The other is to recognize the trial as a challenge from God to claim a larger blessing than we have ever had, and to hail it with delight as an opportunity of obtaining a larger measure of Divine grace.

Thus even the adversary becomes an auxiliary, and the things that seem to be against us turn out to be the furtherance of our way. Surely, this is to be more than conquerors through Him who loved us.

WE HAVE had the pleasure of welcoming amongst us a number of excellent ministers from Kentucky, chiefly from the Southern Methodist communion. We have greatly enjoyed their fellowship.

Among them has been Rev. Dr. Hughes, President of Asbury College, an institution of great value in the work of the Southwest, and, as Dr. Hughes claims, the only Holiness College in the South.

Dr. Hughes is training young men with a view chiefly to raise up a body of consecrated evangelists who will be used of the Lord to spread the truths of full salvation throughout the Southwest.

May God abundantly bless our dear brother in his brave and true work!

# THE PULPIT.

## The Law of Faith.

BY REV. A. B. SIMPSON.

Preached in the Gospel Tabernacle, April 1.

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." Romans iii. 27.

THERE are natural laws and there are spiritual laws, and the natural are often types of the spiritual. The whole material universe is governed by one great principle which holds everything in harmony—the law of gravitation. Through the operation of this law, the stars and planets fulfill their orbits, and the particles of matter are kept from flying to pieces and are held in cohesion,—in the mountain, the atmosphere, and even the human body.

God needs no elaborate machinery to operate His mighty universe, but with infinite wisdom and power He has just breathed this great force into nature, and the wheels revolve and the planets roll in obedience to this mighty law.

Again, in the social world, God has arranged a corresponding law, as simple, yet as far-reaching and effectual. We might call it the law of social gravitation. It is the principle of mutual confidence. Stand in some great thoroughfare and look at the multitudes as they ceaselessly hurry by, and you often wonder where they all live, and how the world holds so many people without their getting into confusion and anarchy. And yet these multitudes, like the bees in yonder busy hive, all go to their own place. They are bound together by social ties, business ties, and political ties, that keep them in perfect adjustment.

God has put into the heart of that mother the instinct that makes her take care of her children, in the hearts of those business men the common interests that bind them together, in the hearts of the multitude the instincts of patriotism that unite them in states and countries, and so, all of earth's mighty millions are governed by one great law between man and man, as perfect as the law that governs the movements of the spheres. It is the law of faith.

Now, in the spiritual world, God rules by the same great principle. He is the natural centre and sun of the whole moral and spiritual system, and it is His will that all beings should be bound to Him, as the planets to their suns, by the law of confidence, trust and love that will make them true to Him and righteous toward each other. This is the

law of faith. As long as His creatures trust Him and obey Him, they are happy and holy, but when this bond is broken, they break away into disorder and destruction, just as surely as our earth would become a wandering star, if she drifted from the sun, and would be wrecked amid the wastes of immensity.

The fall of man in Eden came through the breaking of this law of spiritual gravitation. The wily tempter succeeded in destroying man's trust, and two things immediately followed. First, he began to hide from God, the next, he began to accuse his fellow. Adam lost his love for God and his love for Eve at the same moment and since that day, the human family has been continually getting farther from God and more separated from one another.

Therefore, when Jesus came, the first thing He did was to re-establish the law of faith. For this reason, the very condition of eternal life is to believe God. The very first thing men are called to do is to learn to trust, and the condition of blessing under the Gospel is faith in God, so that the very law of Christianity is faith.

In the previous paragraph, in the third chapter of Romans, the apostle has unfolded the plan of redemption and the ground of God's righteousness for sinful men. He then takes up the means by which His righteousness is to become available. This is faith. "The righteousness of God which is by faith of Jesus Christ unto all and upon all that believe."

This is the one condition through which we receive the Divine righteousness and the salvation of Jesus Christ. But a condition so important requires to be made very plain, and therefore, the entire fourth chapter is devoted to the exposition of faith and the illustration of this important law.

He shows them that it has always been the condition of God's blessing, even under the Old Testament, and in order to prove this, he cites the examples of Abraham and David, the two most prominent saints of the old dispensation.

Abraham represented the patriarchal, and David, the kingly period, and both of these, he shows, were saved and dealt with by the Lord under the law of faith.

Abraham was the Columbus of faith, the great discoverer of this promised land; and David was the Joshua of faith, the great conqueror of this new world of holy possibilities.

Abraham, however, was justified by faith, "for he believed God, and it was reckoned unto him for righteousness." David also expressed the same truth when he said in the thirty-second psalm, "Blessed is the man whose transgression is for-

given, whose sin is covered," "unto whom the Lord imputeth not iniquity."

This is evidently the righteousness which is not intrinsic, and comes to the person receiving it by a Divine reckoning, and not by a personal right.

Then he unfolds four great features of this principle of faith, as illustrated especially in the story of Abraham.

### I.

#### IT IS FAITH WITHOUT WORKS.

"For if Abraham were justified by works, he hath whereof to glory; but not before God.

"For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness.

"Now to him that worketh is the reward not reckoned of grace, but of debt.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

"Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

It was not in any sense connected with Abraham's own personal acts of righteousness, but was an act of God's free grace bestowed upon Abraham just as it is now bestowed upon any sinful man.

The peculiarity of faith is that it gives up our works, and takes God's works instead. The man who works for a thing expects to do it himself; the man who believes for a thing, expects God to do it. "We that have believed do enter into rest. And he that hath entered into rest hath ceased from his own works, as God did from His."

### II.

#### IT IS FAITH WITHOUT DISTINCTION.

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

"How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

"And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of our father Abraham, which he had being yet uncircumcised.

"For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith."

It does not rest upon the fact that Abraham belonged to the privileged class, because Abraham was justified before he was circumcised, and thus recognized as a Jew.

In fact, it was because he was already justified by faith that he was circumcised. He had the reality first, and then he was entitled to the outward sign and seal.

So Abraham represents the Gentile world and the provisions of the Gospel for them, as fully as for the Jew, and teaches us that believers of every age inherit the promises, whether they be Jew or Gentile.

The Gospel of faith is not the birthright of the few, but the inheritance of a sinful world, on the simple condition of believing God and accepting the promises through Jesus Christ.

### III.

#### FAITH WITHOUT SIGHT.

"(As it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be."

This is a very wonderful passage. It lays the deep foundations of faith, and unfolds its profound principles in such a manner as to distinguish it forever from all its counterfeits.

1. It teaches us that Abram believed God, to the extent of counting the things that are not as though they were. This is illustrated in his life, in the fact that he accepted the promise of Isaac as a certainty, long before it occurred, and so fully counted upon it that he even took the new name Abraham, which was the outward confession of this faith.

Before a criticising and scorning world, he calls himself the father of a multitude of nations, when the one from whom they were to come was as yet unborn, and, according to all natural probabilities, never could be born, as *his* child, at least.

In the account of God's covenant with Abraham, in the seventeenth chapter of Genesis, we have a very wonderful unfolding of the principle of faith, in counting the things that are not as though they were.

God comes to Abraham as El Shaddai, the Almighty God, revealing Himself in the form that seemed to challenge Abraham's highest trust, and He then proceeds to give to him His covenant in three very wonderful revelations. The first of these is in the future tense, the promise, "I will make My covenant between Me and thee, and will multiply thee exceedingly."

Abraham accepts this, as faith ever does, in its first stages, in the future tense, and believed that God would do as He had said.

But now he comes nearer and gets upon his face before God, and God begins to talk with him more intimately, giving him a second message. But this is in the present tense. God never repeats Himself. When He speaks to us He has always something more to say. So now it is:

"As for Me, behold My covenant *is* with thee." The thing has now become a present fact, and so Abraham receives it, and takes a step further, from

the future into the present. This is the faith that takes God's gift and counts it real.

But this is not all. Once more God speaks, and now it is another step further on. He moves from the present into the perfect tense, and His next word is, "Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations *have* I made thee."

Henceforth it must be thought of, spoken of, acknowledged as something completed and past. In the eyes of men it is not yet a fact, nor even a probability; but in the sight of God it is done, and faith counts the things that are not as though they were.

Now, in all this Abraham was just imitating God. The true reading of this passage is, "Like Him whom He believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were."

In acting in this way, Abraham simply acted like God. This is the way God acts. He speaks of "The Lamb slain before the foundation of the world." Now Christ was not slain actually, before the foundation of the world, but in the purpose of God, He was to be offered on Calvary, and God acted as if this were really done. It was so certain that God counted it as if it were already accomplished, and on the ground of this He saved the Old Testament saints, and acted toward them on the understanding that the price was already paid, and the redemption already consummated.

So we find God acting continually in His dealings with His people. God came to Gideon, and said, as He met him on his threshing floor, where he was hiding from the Midianites, "God is with thee, thou mighty man of valor." Now Gideon was anything but a mighty man of valor, indeed, he was as frightened as he could be, and at that very time was hiding from his enemies. The message must have astonished him. But God immediately added, "Go in this thy might, and thou shalt save Israel."

But the might was not Gideon's, but God's. God constituted that might, and from that moment Gideon could count it as though it was, and so he went and delivered Israel. The things that were not, he counted as though they were. The power of God became his power, and the unseen crystallized into the real.

So God said to the man that lay at his feet helpless, "Son, thy sins be forgiven thee." That word made the forgiveness real, and as the man accepted it and rose up to meet it, it was actually fulfilled in him.

In this same way the sinner is saved. To-night, some poor, reeking drunkard in yonder mission may kneel at the altar of penitence, and a voice will say to him, "Son, thy sins are forgiven thee," and that which an instant before was not true, will become true by his claiming it. Abraham's faith will again be fulfilled, and that man will go forth into a new life and a happy future, by counting the things that are not as though they were.

So Jesus said to His disciples, speaking of the future, "Now ye are clean through the words which I have spoken unto you." A moment before they were not clean, but they became clean the moment they accepted it and counted it real.

And so we must take our sanctification by faith, counting it real before it is real. Just as simply speaking the marriage vow constitutes that girl a wife, puts out of existence her former single life and puts before her a new future, so that simple act of faith constitutes a new life in Christ, and brings us into union with Him as our Sanctifier and Keeper.

So again that simple word of healing constituted that which it proclaimed. "Go thy way; thy son liveth," brought about a state of things which did not exist a moment before. God called the thing that was not as though it were, which answering to the word, it came to pass as He had spoken.

So again, in the promise He has given in connection with prayer, when we ask, we must believe that we do receive the things that we ask, and we shall have them.

The very element of faith is the unscen. It is not correct to say, I have seen, therefore I believe. The true formula is "Blessed are they which have not seen, and yet have believed," for the faith that brings us into contact with the Gospel is "the substance of things hoped for, the evidence of things not seen." It not only believes in the thing that does not exist, but it acknowledges it, proclaims it, steps out upon it, puts its weight upon it, and acts as if it were really so.

This was true of Abraham. When the promise of Isaac came to him, it seemed impossible that he could have a son through Sarah, his own wife, for she was aged and infirm, and for a while, Abraham, like other people, went to work to try to help God in the difficulty. With the consent of Sarah, he took unto himself a handmaiden, and Hagar became the mother of Ishmael, through no purpose of evil, or no gross or earthly motive, but simply from an honest desire to bring about God's promise. The only effect of this expedient was to bring sorrow to all concerned, most of all to Sarah and Abraham themselves.

And when they got through trying, God asked Abraham to believe that this thing would come to pass through Sarah, and He not only made him believe but confess it to all his neighbors before it happened, by taking the name Abraham, and it is probable that he had to explain why he took it, so as to make it very clear and explicit.

When they got through criticising him, God began to act, and before long the thing was fulfilled. Isaac was born, and the thing that seemed impossible came to pass. God quickened the dead, He supernaturally revived the powers of Sarah and the child was born as one out of the grave.

This is the way God always loves to work. He can do a great deal more with a dead man than with a living man. In fact, "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty, and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence," and faith is just the echo of God, repeating His word, and calling the things that He calls, in the everlasting Amen of humble, holy confidence.

## IV.

## FAITH WITHOUT DOUBT.

"And being not weak in faith, he considered not his own body, now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb.

"He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded, that what he had promised, he was able also to perform."

This is the last phase of Abraham's faith. "He staggered not," literally, he wavered not. There is a great difference between staggering and wavering. To stagger indicates that one is about to fall, but wavering implies a much milder form of weakness. Abraham did not even manifest the flutter of a doubt, not a fibre of his being shrunk, not for a moment did he hesitate. When the command came to sacrifice his son, he "rose up early in the morning, and instantly obeyed."

It is not great doubts that hurt us, but little ones. Moths are mightier foes than fierce conflagrations and midnight robbers. The man that never wavers will never be tempted to stagger. The time to meet the doubt is at its beginning, in the faintest form of questioning. The only safe place for faith is in absolute, unfaltering confidence, every moment, in the love of God. If we once begin to question, we are inevitably lost. If we believe God we must believe Him utterly. The closer our relationship to people is, the more perfect will be our confidence.

A man must have absolute trust in the one that lies nearest his heart. The faintest question or doubt is fatal to happiness or peace. If we believe God, we must believe Him entirely. Wavering always springs from unbelief. We may call it by all the gentle names we like, but it literally means, I do not quite believe my God.

Again, we are told that he did not look at the obstacles. "He considered not his own body." If we look at outward things we shall never have unfaltering faith. If we trust because we feel happy, we shall soon cease to feel happy, or trust either. If we feel confidence in our healing because we see improvement, we shall soon cease to improve. If we believe God is answering our prayers because we see something happening, we shall soon cease to see anything.

The revised version of this passage, however, is better. He did look at the difficulties without being discouraged by them. "He considered his own body without being weakened in faith." It is a great thing to be able to look at the adverse side without being weakened in faith, to take in the full situation, to let Satan make out his inventory completely, to admit all his resources, and then to say, "Yes, this is all true,—BUT GOD—God is equal to it, notwithstanding all."

"Who shall separate us from the love of Christ?" Then he names them all, one by one, tribulation, distress, persecution, famine, nakedness, peril, or sword, and rising above them all, he cries, "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things

to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Again, it is added, "Being fully persuaded that what He had promised, He was able to perform." The word "able" here, is literally "mighty." It means that God is not only able to do it, but that it is easy for Him to do it, it required no struggle, effort, nor sacrifice. All Abraham wanted to know was that God said it, then it would surely come to pass. No matter about the source from which it was to come. God had infinite resources, and it was nothing for Him to accomplish His purpose, or fulfill His mightiest word.

We see here the very essence of faith. It is not merely an intellectual process. Abraham's faith reposed on God Himself. He knew the God he was dealing with. It was a personal confidence in one whom he could utterly trust. The real secret of Abraham's whole life was that he was the friend of God, and knew God to be his great, good and faithful Friend, and, taking Him at His word, he had stepped out from all that he knew and loved, and gone forth upon an unknown pathway with none but God, and all the way along, he leaned upon Him as upon a true and trusted friend.

Beloved, are we trusting not only in the word of God, but have we learned to lean our whole weight upon Himself, the God of infinite love and power, our covenant God and everlasting friend?

Now, we are told that Abraham glorified God by this life of faith. The true way to glorify God is to let the world see what He is, and what He can do. God does not want us so much to do things, as to let people see what He can do. God is not looking for extraordinary characters as His instruments, of whom people will say, "Why, yes, it is nothing for him to do it;" but He is looking for humble instruments through whom He can be honored throughout the ages, and the man who trusts his God is really doing higher service than the greatest workers and the most brilliant men whose lives may be but a reflection of their own radiance and a monument to their own glory.

The apostle closes this chapter by telling us that God expects substantially the same faith from us under the Gospel, and we shall inherit the same blessings as Abraham, if we follow in the footsteps of his faith, for "it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification."

Surely, if Abraham, in the dawn of revelation, with but a few scattered rays of heavenly light, could so fully trust in God, how much more should we, after centuries of Gospel light, and in the full meridian blaze of the Holy Spirit's inspiration, be able to trust Him too, with a strength and steadfastness that even Abraham never knew.

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." "God having provided some better things for us, that they without us should not be made perfect."

# THE CHRIST LIFE

## "I Leave It All With Thee."

BY REV. PETER STRYKER, D.D.

O GOD, I leave it all with Thee :  
Thou leadest me ;  
And though the way at times seem drear,  
I will not fear.

Do not I know that I am Thine,  
And Thou art mine ?  
Why then should I be filled with care,  
Or why despair ?

There is an eye, a loving eye,  
That from the sky  
Is washing o'er me when I dread  
My path to tread.

There is a voice, a gentle voice,  
Bids me rejoice,  
E'en in the very gloomiest hour  
When storm-clouds lower.

There is a hand omnipotent,  
And I'm content  
While I can feel that hand divine  
Is holding mine.

There is a heart of tenderness,  
And its caress  
Is balm to my poor troubled breast  
And gives me rest.

That eye, that voice, that hand, that heart,  
Sweet peace impart ;  
And in them all by faith I see  
One who loves me :

One whom I ever trust and love  
All friends above,  
On whom, to all eternity,  
I will rely.

Then, Lord, I leave it all with thee ;  
Thou strengthenest me ;  
And if the way seem dark and drear  
I will not fear.

## A Few Lessons from God's Dealings with Amalek.

BY S. S. MUNAY.

THERE is frequent mention in the Old Testament of a people marked from the unique position they occupy in their relationship to Israel, Amalek, "the sinner," "the first among the nations." In their descent from Esau we recognize their status at once, "after the flesh." This is also clearly defined by the fact, that no Amalekite could obtain entrance into the congregation of the

Lord. They were the first enemy Israel encountered after leaving Egypt, probably with a view of disputing their possession of the abundant water at Meribah. Israel, by themselves, were no match for this powerful tribe ; nevertheless, the command was, "Go out, fight with Amalek."

This is the first time that, as a people, they had been commanded to do anything themselves. Hitherto, it had been, "Stand still, and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace." When this was spoken their condition was desperate, shut in by a wilderness on the north, by the Red Sea on the west, and by the Jebel Attakah on the south, while behind them were the hosts of Pharaoh. It was a position from which they could not extricate themselves, any effort of their own to do so must result only in disaster, and this fact they fully realized. But this extremity was exactly in the line of God's will for them, and He at once interposes and "saves them with a great deliverance." All the conflict was between Jehovah and their enemies, their part was to accept the result of victory, a pathway through the waters of the sea, a highway through the wilderness to a land "flowing with milk and honey."

This is just the place where Christ would have us, at the end of our own poor doings, emptied of self, conscious of entire helplessness ; "neither shall a garment of mingled linen and wool come upon thee." Not even one thread of our own righteousness allowed, for our works are never to be joined to the righteousness of Christ. "If by grace, then it is no more by works." Salvation is God's free gift, the energy of the flesh has no part in it.

God gave Israel no battles to fight until He had redeemed them from bondage, and so it is only when we know deliverance through the sacrifice of Christ from the guilt and thralldom of sin, that we can fight the Lord's battles. We need to receive before we can give.

Israel's condition before God is now changed, and the command is, "go out and fight." He needed their co-operation in overcoming sin in the world. So after the Cross comes the conflict with the world, the flesh, and the devil, the powerful and malign trinity of evil, which is a hindrance all through our wilderness journey, as well as the personal conflict which the Christian has to maintain with the powers of evil in his own soul, and to meet which he needs the full equipment of the "whole armor of God." But thanks be unto God we have the assurance, "Behold, I give you power over all the power of the enemy !" as F. R. Havergall said, "Isn't this enough to go into battle with ?"

There is no doubt this conflict with evil is severe, but it has its purpose in developing the spiritual fire, and as J. Fiske says, "is an indispensable background against which shall be set hereafter the eternal joys of heaven."

"He who hath never a conflict  
Hath never a victor's palm,  
And only the toilers can know  
The sweetness of rest and calm."

In His exceeding grace, God permits us to be "workers together with Him," and through this identity of interest draws us into very close fellowship with Himself.

Amalek initiates the conflict by a mean and dastardly surprise on Israel's rear, where were "all that were feeble," and when they "were faint and weary;" and "smote the hindmost" of the column. Joshua and a few picked men attack the enemy vigorously, while Moses, with the rod in his hand, the symbol of the power of Jehovah, sits on the hill-top with steadily uplifted hands. Christ on high "ever liveth to make intercession for us." This battle is the Lord's. "The Breaker is come up before" us, and the way is clear, and we can enter upon it singing the victor's song, "Thanks be unto God who always causes us to triumph in Christ." And Joshua discomfited Amalek, and the banner of the Lord floated over the victorious hosts of Israel.

And the Lord said, "Because the hand of Amalek is against or upon the very throne of the Lord," (margin), direct rebellion against the very power and majesty of God, "therefore, the Lord will have war with Amalek from generation to generation." Perpetual war. The flesh in which dwelleth no good thing, the carnal mind, the self-life, will dwell in the Christian to the end. It never will be completely eradicated. It will shadow his life all the way through, and very probably in a moment of great spiritual success will be found lurking in some secret corner, and will make itself distressingly assertive.

Undoubtedly, this is in God's wise ordering according to His expressed design, concerning the nations of Canaan. "I will not henceforth drive out any from before them of the nations which Joshua left when he died, that through them I may prove Israel whether they will keep the Word of the Lord." But the promise is ours. "Sin shall not have dominion over you," and there is a wide difference between dwelling and reigning as a tyrant lord. The Christ life within us can co-exist with this sinful nature; but this nature will become less and less responsive to the appeals of sin from without, the more entirely the heart and will are surrendered.

Never let us assume the attitude of having attained, such would be *prima facie* evidence to the contrary. Remember we are never out of the place of danger, our attitude must always be on the defensive. "If we say we have no sin, we deceive ourselves and the truth is not in us." But while ever conscious of weakness, let us always remember the all-sufficiency of our God, and that, if honestly depending on Him in everything, we shall in all things be victorious, for, "He is able to guard you even from stumbling." If we fail, it must be because we have not availed ourselves of the strength provided for us.

St. Theresa was ridiculed for her intention of building an orphanage, when all her possessions amounted to only the sum of three ducats. She replied, "Theresa can do nothing, but with God and her three ducats there is nothing which Theresa cannot do." The Christian must always count the Lord on his side.

"The Lord will have war with Amalek from generation to generation." The conflict with sin will never cease until Christ comes in His glory to take to Himself His great power and reign. In that day, "there shall be no more the Canaanite in the house of the Lord of Hosts." Then, and then only, will be fulfilled the promise, "I will utterly blot out the remembrance of Amalek under the heaven." While the Amalekites were not one of the nations of Canaan, they were frequently found powerfully co-operating with them against Israel.

Later, we find the command, "Remember what Amalek did unto thee when ye were come forth out of Egypt;" when he said, "Come let us cut them off from being a nation." Israel was not to forget or underrate the power and malignity of this enemy. The power of Satan must be estimated at its true value. Three times our Lord speaks of him as "the prince of this world," and in the temptation, when he offers him all the kingdoms of the world, our Lord does not question his power, but by His silence would seem to acquiesce in his claim. His is an intelligence of the highest order, and his subtlety has no match, and he will leave no stone unturned to hinder the Christian from living up to his privileges in Christ Jesus. On the other hand, it is possible to overrate his power. He is not omnipotent, while our strength lies in a changeless, an omnipotent God.

Several centuries later, the Lord, through Samuel, thus commands Saul: "I remember that which Amalek did to Israel. Now go and smite Amalek, and utterly destroy all that they have, and spare them not." Here was Jehovah's absolute command to utterly destroy, and witness the failure to obey, and its consequences. "And Saul smote the Amalekites," but he "spared Agag and all that was good and would not utterly destroy them." Being con-

fronted by Samuel with this fact, he shifts the responsibility upon "the people," who would reserve these things for sacrifice to God. Then follows the prophet's solemn reproof, "Behold, to obey is better than sacrifice. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." "And Samuel hewed Agag in pieces before the Lord."

Saul is deprived of his kingdom because of his failure to obey God's plain command in dealing with his enemies, and later, when sorely wounded on Mt. Gilboa, he perishes by his own hand, we find that an Amalekite took his crown.

There is no doubt that a great deal of the lack of power of the Christian, the want of tone to his spiritual life, comes from some secret reservation of the heart, some sin he will not confess and renounce, and for which he is making plausible excuses to himself. He fails to go on from strength to strength, and very possibly to his own surprise, finds himself earth-bound and unable to mount to his true position in the heavenlies. Any use of God's gifts, other than in the line of His will must lead only to poverty of spirit.

"To obey is better than sacrifice." "What shall be the end of them that obey not the Gospel of God?" is one of the most solemn questions in the Bible. Obedience to God's Word is due simply because it is His Word, for, "I esteem all Thy precepts concerning all things to be right." In His child, it should be the natural outflow of the heart, the quick response of the will to, "Thus saith the Lord." What did our Lord mean when He said to His disciples, "Take my yoke upon you"? What was this yoke? It was the yoke of perfect obedience to His Father's will, the only one He ever wore, and with the wearing of which there is the promise, "And ye shall find rest unto your souls," a rest as complete as His finished work can make it.

Jesus makes obedience the supreme test of love and friendship. "If ye love Me, keep My commandments." "Ye are My friends if ye do whatsoever I command you." When the women came to the empty tomb of our Lord the morning of the Resurrection, they were met by the command, "Go quickly and tell His disciples that He is risen from the dead," and, "as they went, behold, Jesus met them." We shall always meet Jesus on the line of prompt obedience, and the "All hail" of a risen Christ will thrill the soul with the gladness of a new joy.

Just so long as our first parents lived in obedience to the will of God, their home was Eden, but as soon as the first higher critic entered his crafty plea, "Yea, hath God said," there came questioning and demur, resulting in a direct act of disobedience, and they were driven forth to meet the penalty, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life."

May the children of the Lord, encircled by the arms of an invincible love, abide under the flow of the precious blood of Christ, and in conformity to His perfect will for them, knowing from a definite and continuous experience what it is to be "more than conquerors through Him that loved us!"

## • DIVINE HEALING. •

### Physical Effects of the Indwelling of Christ.

BY J. BEATTY HOWELL.

THE indwelling of the Spirit of God in the believer, is one of the most precious and cherished doctrines of the Christian faith. It is well to remember, however, that the Divine indwelling is ascribed indifferently, in the New Testament, to the three persons of the Trinity; as for instance, in Rom. viii: 9-11, where the Apostle Paul says, "But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Obviously, here, the same relation is referred to in all three cases, and the same truth is expressed when it speaks of the "Spirit of God" dwelling in believers, as when it speaks of the "Spirit of Christ," or of "Christ" Himself.

It is perfectly true that I exist in every part of my body, though probably it would be more exact to say that my spirit permeates every part of my body. So, though theological exactness might require us to speak of the indwelling of the Holy Spirit, yet it is perfectly permissible to speak of the Christ-life in us. We have abundant scriptural warrant for this: It is, in fact, a favorite thought of the Apostle Paul, upon which he dwells with great frequency and tenderness,—that we, believers, are the body of which Christ is the head, and every one members in particular;—that from the head all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, etc.

Our blessed Lord Himself teaches the same truth when He calls himself the Vine while believers are the branches, which can only grow and bear fruit as long as they are in union with the vine and so partake of its life. We are so accustomed to dwell upon our "covenant relation" to Christ our Mediator, upon which so much depends, that the equally important and blessed truth of our "vital relationship," to our risen Lord is apt to be forgotten or obscured. It should be to us all a most comforting and helpful thought that we are made part of the body of Christ by the enfolding, interpenetrating power of His life; just as dead particles of matter become a part of me, in some mysterious way, by the enfolding, interpenetrating power of my life,

and bound to my spirit and to other particles similarly vitalized, make up the complex entity which I call myself.

Let us rejoice to remember that, crucified with Christ, nevertheless we live, yet not we but Christ liveth in us: and the life which we now live in the flesh we live by the faith of the Son of God, who loved us and gave Himself for us!

The special object of this paper, however, is to consider the physical results of the Divine indwelling and to note to what extent the body is affected by our participation in the life of Christ.

When we speak of man's physical, mental, and spiritual natures, we do not, of course, mean that there are three separate natures in man like the three intertwined strands of a rope, but rather we refer to the three-fold manifestations of one and the same nature, or perhaps the three functions, the three methods of operation of the one nature, as it has to do with the physical, intellectual or spiritual world.

Man is a composite creature and all of these elements are necessary to his existence as *a man*. His physical relations are just as much a part of him, and just as essential to his being, as his mental or his spiritual relations. So that when we speak of our nature being vitalized by the indwelling of the Christ-life, we would naturally infer that it would be affected in *all* of its manifestations and operations, but there would be a quickening of the bodily and mental powers as well as those specifically denominated spiritual.

Scripture references bear us out in this conclusion. The word of God plainly assures us that Christ's redemptive work had for its object the bodies as well as the souls of men. In the eternal world there will be *saved bodies* as well as *saved souls*. We all believe in the resurrection of the body; "that the souls of believers are at their death made perfect in holiness and their *bodies being still united to Christ* do rest in the grave till the resurrection," etc. "Christ is the Saviour of the body;" and "if the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead shall also quicken our *mortal bodies by His Spirit which dwelleth in us.*" While "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

We also notice that our Lord when on earth, emphasized very strongly His mission to the suffering bodies of men. He certainly devoted as much time, probably a great deal more, to the relief of bodily suffering than He gave to the teaching of the truth. The immense number of His miracles of healing prove that they were not designed simply

to *substantiate His Divine mission*. One or two miracles a day would have been sufficient for that, but He healed men literally by the hundreds and thousands! That there might be no misunderstanding on this point, the Evangelist Matthew expressly declares, (Matt. viii: 16-17), that "He cast out the spirits with His Word, and healed all that were sick; that it might be fulfilled which was spoken by *Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*"

If we turn to the passage quoted in Isaiah we find that the word translated "bare" is the sacrificial word implying expiation, the taking up and carrying away, and is the same word which further on in the chapter is used when speaking of Christ's justifying many by "bearing their iniquities."

J. Addison Alexander, in his commentary on Isaiah, referring to the use of this verse by Matthew, says, "As Calvin well explains this passage, it is an intimation that the prediction of Christ's vicarious atonement '*had begun to be fulfilled*, because already its effects were visible,'" etc.

Now, the Lord Jesus, when He saves His people from their sins, not only delivers those who are united to Him by faith from suffering the penalty attached to the transgression of spiritual laws, but frees them more and more from the dominion of sin, and so quickens them by His Holy Spirit that sin has less and less power over them, and, in so far as they abide in Him, they are free from sin.

It seems to me that the passages quoted warrants us in drawing a complete parallel as to the penalties imposed by God for the transgression of His physical laws. Christ by His death on the cross has done all that is necessary to make it possible for us to escape the penalty of transgressing physical laws, if we look to Him for pardon in this respect, and trust Him as our Mediator in this respect just as we do in regard to Spiritual transgressions; and further, the strengthening influence of the Divine life in us, if appropriated by faith, will enable us to resist and throw off disease to which we would otherwise succumb. That is to say, we have just as much right to pray to Christ to deliver us from our sicknesses as from our sins, and just as much reason to expect that He can and will deliver us from suffering in the one case as in the other.

This doctrine by no means rests simply upon the texts above cited, but is confirmed by numerous other passages of Scripture, of which I shall only quote one present, viz., Gal. iii: 13, "Christ hath redeemed us from the curse of the law, being made a curse for us." It is universally recognized that sickness is a part of the general penalty of sin visited upon the whole race on account of the transgressions of our first parents; and in Deuteronomy

xxviii: 15-68, where there is a detailed enumeration of the curses that should come upon God's people for their disobedience, we find prominence given to sickness, and various forms of sickness are enumerated. Verse. 22, "The Lord shall smite thee with consumption, and with a fever and with an inflammation, and with an extreme burning;" v. 27, "The Lord shall smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch;" v. 59, "Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance. Moreover, He will bring upon thee all the plagues of Egypt which thou wast afraid of, and they shall cleave to thee. Also every sickness and every plague which is not written in the book of the law, these will the Lord bring upon thee until thou art destroyed."

I cite these passages simply to prove that in the Divine mind sickness was a part of the curse, a part of the punishment which men incur by disobedience, and, therefore, a part of that from which Christ delivered us when He bare our sins in His own body on the tree.

There are various passages of Scripture in which it is taken for granted that the effects of the indwelling Christ life extend to the bodies of believers as well as to their spiritual natures. For example, Paul arguing against physical impurity, in I Cor. vi: 13-20, says, "Now, the body is not for fornication, but for the Lord, and the Lord for the body. (The body not only belongs to Christ, but Christ has a work to do in and for the body.) Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid! What! Know ye not that which is joined to an harlot is one body? for two saith he shall be one flesh. What! Know ye not that your *body* is the *temple of the Holy Ghost*, which is in you, which ye have of God, and ye are not your own! For ye are bought with a price. Therefore, glorify God in your *body*. The words, "and in your spirits, which are God's," are, admittedly an interpolation, not found in any of the most ancient manuscripts; so that the passage has *exclusive* reference to the sanctification of the body.

The whole gist of the argument is that the body of the Christian becomes a sacred thing through the indwelling of the Spirit, and it is thus a sacrilege to unite it with the body of an harlot. As Tertullian (*De Cultu Foeminarum*, quoted by Faussett) very beautifully says, "The unseen but much more efficient Spirit of God in the spiritual temple now takes the place of the visible Shekinah in the old material temple. The whole man is the temple; the soul is the inmost shrine; the understanding and the heart are the most holy place; and the body the porch and exterior of the edifice. Chastity is the guardian of the temple to prevent anything unclean entering, which might provoke the indwelling God to abandon it as defiled."

(To be Continued).

## THE : COMING : KING.

### The Times of the Gentiles Almost Run Out.

BY DR. BULLINGER.

WE read of "times" with regard to Christ's first coming, "when the fullness of time was come." Over and over again, during His ministry, our Lord said: "My time has not yet come." That was for His being offered up, and, therefore, when that time did come, it was the right time; for Jehovah has not only the right way of doing a thing and in the right order, but also at the right time. You read of various times: "the times of refreshing," "the times of the Gentiles," &c. All these are rightly to be divided, if we are to understand them. At this present moment we are living in "the times of the Gentiles." The Lord refers to them in Luke xxi: 24. He concludes the prophecy of the destruction of Jerusalem with these words: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled."

Our lot is cast in these times of the Gentiles. They are not yet filled full, but a day is coming when they will be filled full. There was a day when they had not even commenced, but they had a beginning, and they will have an ending; and what the Lord plainly declares is, that, until these times shall end, Jerusalem shall be trodden down of the Gentiles, and when these times end Jerusalem will cease to be trodden down of the Gentiles, and will be again trodden down by its own people.

Now, it is an interesting question to ask ourselves, whether we have any indication, in the Word of God or in the events around us, as to the end of these times? But let us ask first whether we have any indication as to the beginning of them? They run more or less parallel with the "seven times" of Israel's punishment. These times of the Gentiles are the great subject of the prophecies revealed by Daniel in his prophecy of the wild beasts and of the seventy weeks. All have more or less relation to "the times of the Gentiles." There are certain figures connected with the end of these times in what is called the last, or seventieth, week of the times revealed through Daniel in the 9th chapter. You have these great and significant figures—the expressions, "forty-two months," "three and a half years," "one week" (which is seven years); you have the expression "1,260 days" twice repeated in Daniel and in the Apocalypse

I believe everyone should—and I am sure everyone here does—believe that God means what He says, and that He has a meaning for everything He says. If He says “days,” He means days; if He says “months,” He means months; and, therefore, we believe that at “the time of the end,” at the time of the crisis, at the time of His judgment, there will be these numbers of days exactly as He says. There will be the 2,520 days, and the 1,260 days, and the forty-two months. But these same figures have been repeated in the heavens by the sun and the moon since the creation of the world in the great Eclipse Cycles. These figures have been constantly repeated all through the ages. You have the figures forty-two and seventy, and the numbers 1260, and 2,510, so that there has been, as it were, a constant rehearsal of these numbers in the movements of the heavenly bodies—the same numbers that were afterwards written down in the Scriptures of truth. So that these numbers are no new invention, but they were fore-ordained of God from the beginning of the world.

It is perfectly true, I believe, that there may be another application of them. God's prophetic word is like Himself. He described Himself as “He who was, and He who is, and is to come,” and His Word is like Himself. It has not only reference to the future, but also a reference to the past and the present. We repeat, then, that when God speaks of “days,” He means “days,” and the interpretation must be only in days. But there is an application over and above the interpretation. So that while we must interpret these words and numbers only of “days” to be fulfilled literally at the time of the end, yet there may be an application of them as to the past and an application of them as to the present, in which the same numbers may also be referred to years. There can be no objection to this position.

You know there is a large school of prophetic students that are called Preteritists or Historicists, and they believe that when in prophecy God says a day He means a year. They attempt to prove this by such passages as that in Num. xiv: 34, and Ezek. iv: 6, where we are told that because of Israel's rebellion God condemned them to wander forty years in the wilderness, as many years as the days which the spies had been in the land. Or, as in Ezekiel's case, as a picture of the forty years' chastisement of the house of Judah, he was commanded to lie on his side forty days—“I have appointed thee a day for a year.” But in both these instances the days mean literal days, and the years mean literal years. In like manner, while we interpret the 1,260 or 2,520 days, as having what we call a short fulfillment, in days, at the time of the end, so these same numbers may stand also for a similar number of years, and have an application to a long fulfillment through the centuries.

Applying then these numbers to years, how do they affect the times of the Gentiles, which are believed by Preteritist students of prophecy to be 2,520 years.

As a matter of fact, Jerusalem is trodden down of the Gentiles at the present moment, and Jerusalem is in possession of the Turks. And we know that when Jesus was on earth, and uttered the

solemn prophecy of the destruction of Jerusalem (Luke xxi.), that city was in the possession of the Romans.

If these “times,” then, have not yet ended, and have been so long in running their course, when did they begin?

According to Daniel ii., they began with the kingdom of Babylon, 625 B.C.

Babylon was part of the Assyrian empire. Sometimes the kings of Assyria lived at Nineveh and sometimes at Babylon. One of the Assyrian generals, Nabopolassar, and his son Nebuchadnezzar, having been sent to Babylon to put down an insurrection (B.C. 627), they put that one down and made another for themselves, and from that moment Babylon commenced to exist as a separate kingdom, in B.C. 625. Some years ago, if we had spoken on this subject, we should have had to speak only suggestively about dates; but nowadays dates are dug up, so that there is no longer any doubt as to these great and important landmarks. This year, B.C. 625, is the date of the commencement of this Babylonian empire. We do not know exactly how many years were occupied separately by Babylon, Medo-Persia, and by Greece, but we do know how many were occupied by all three together, and that is settled for us by a very fixed date, concerning which there is absolutely no dispute whatever. At the battle of Actium, 31 B.C., Rome entered upon its possession of Jerusalem. Now, if we take 31 from 625 it leaves exactly 594. That is one of the great eclipse figures.

How many years did Rome occupy Jerusalem? That is also a very significant figure. Rome held possession of Jerusalem from 31 B.C. to the year when they were driven out by the Mohammedan conquest. This is also a date concerning which there are not two opinions. It is 636 of this present era. That shows us that Rome held possession of Jerusalem exactly 666 years. This is merely a coincidence, but a very significant one; 666 is the other great eclipse figure, and added to 594 makes 1,260. Therefore, the date of the Mohammedan conquest, when the Turks entered into possession of Jerusalem, marked the end of 1,260 years—the first half of these “times of the Gentiles,” and the commencement of the last half. If the last half of 1,260 commenced in 636, when will these “times of the Gentiles” end? 636 and 1,260 are 1896. We cannot be quite sure of the dates immediately before and after Christ; and, moreover, it was at the end of 636 A.D., or at the beginning of 637 A.D., that Jerusalem was taken by the Turks, so that there may be a margin of a few months.

All this, however, has nothing to do with the coming of Christ, or with the end of the age; it has nothing to do with what is known as “fixing dates” for that event. It merely has reference to the city and the occupants of the city Jerusalem. All that it says is that within a few years we may expect to see certain changes with regard to the ownership of the city Jerusalem. That is quite irrespective of the Church being caught up to meet the Lord in the air; quite independent of His coming forth from heaven. Quite independent of this coming of Christ, there are certain events going on which tell us that something is on foot. There

are events taking place amongst the scattered nation all over the earth.

At this present moment, and for the last few years, God has been doing a work amongst the Jews which He has never done before. That is a remarkable thing. The Jews have gone on, until the early part of this century, without having a copy of the New Testament in their own language, and it was not until about ten years ago that they had a Hebrew New Testament for the first time translated by a Hebrew Christian. God's time, for it had not come until then, and, when it did come, it was the right time; and, when this translation came, it was proved to be the right translation. Such a work has been done through this translation as was never done before. Up to this moment, more than a quarter of a million copies have been called for, and 239,000 copies have been printed. Side by side with this, more than half a million parts of the Judeo German New Testament have been printed. The Lord's hand has been wonderfully seen, and it has shown us that it is His work, and His own ordering.

In the first place, it was important that the Testament should go into Russia, where the Jews are in enormous numbers. When the copies were sent to the censure offices in Russia, they were immediately passed, and ordered to be admitted into the country. We were amazed. Not until two years ago did we learn that the Lord had sent Christian Jews into these censure offices in Russia. When the agents of the Mildmay Mission to the Jews took copies of this Testament into Russia they received the blessing of the Holy Synod, and were made members of the Russian Bible Society. They received not only the authorization of the governor of every province, but they had their protection and assistance also; and last year, when the practically prohibitive duty was placed upon all printed matter going into Russia, exception was made in favor of this Testament. What is more, the duty which had been paid was refunded, and the excess charge which had been made was also repaid. The Lord has some purpose in this work. The removal of all these difficulties, which seemed insuperable to us, shows us that the Lord is at work. By hundreds, Jews are being influenced in Russia and in all parts of the world, and they are calling themselves "Sons of the New Covenant," and are being rapidly prepared to recognize Him whom they have pierced. You will see that the Lord is rapidly carrying on this work, by which He is taking out of Israel "the remnant according to the election of grace." Why is He doing this now, and not a few years ago? Why are we able to say now on this platform that which we could not have said ten years ago?

Then again, look at the events taking place in connection with Palestine. The whole Jewish nation is being permeated with what may be called Palestine literature—pamphlets, books, periodicals, &c., all bearing upon the Holy Land, have recently appeared and flooded the whole nation. Societies have been formed which have permeated the whole people. All these societies have one object—"the colonization of Palestine." Several societies and newspapers are at work in this direction. At a meeting I attended in London not long ago to ex-

press Christian sympathy with the Jews in their persecutions, there were a number of very eminent Jews upon the platform. They said, we "believe our brethren are making a great mistake in talking about going back to Palestine. We don't want to go; we are very comfortable here, much more comfortable than we should be there. But, although we deprecate the idea of going back, it is utterly useless for us to attempt to stem this tide, and we are bound to help the people to return."

That is the attitude of the whole nation at the present moment; it is a state of fermentation. Again, not only are the Jews allowed to return to their own land, but since October last year the Sultan has been induced, on the presentation of a petition on the part of the Society for Relief of Persecuted Jews, to remove all restrictions against the Russian Jewish refugees, who are now allowed to occupy land and settle in Palestine. If that is not a sign of the times, what is? If these are not signs of the times, what will you look for?

You have also the great movement of the Jews to the Argentine Republic. This is avowedly confessed to be only a "nursery for Palestine."

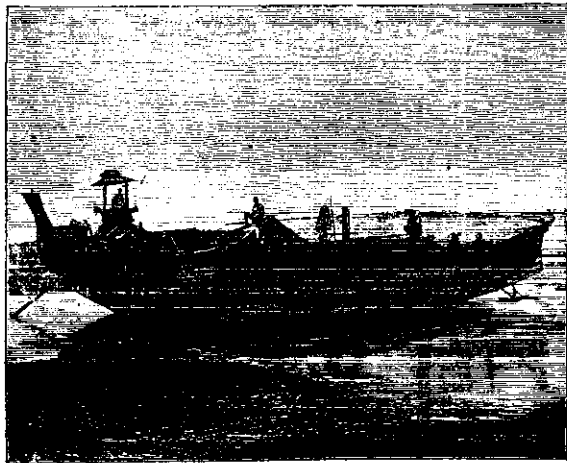
Then there are the number of railways which have been made and are being arranged for in the Holy Land. There is one already completed between Jaffa and Jerusalem, and another, for which a concession has been granted, between Beyrout and Damascus; another, which has been begun, from Damascus to run seventy-five miles into the grain district of the Hauran; and another from Acre to the Jordan and onward through the east side of Galilee to Damascus. That, no doubt, will be the beginning of the Euphrates railway.

All the nations seem to combine in the making of the railway between Jaffa and Jerusalem. It was built with French capital; the Turks gave the concession; the Belgians found half the rails and coals; England found the other half of the coals; Poland found the engineers; the Soudan and Algiers found the laborers; the United States and Germany found the men who surveyed the line; Philadelphia found the engines; and Greece found the cooks. All the nations seemed to have had a hand in the railway that has been opened.

Again, I ask you to remember that these events have nothing whatever to do with us as "members of the body of Christ." All I say, is that we should be foolish if we refused to observe these things; for we who understand the prophetic word are the only ones who can understand what all these things mean. The newspapers which record these events for us have no idea as to what their wonderful significance is, and how these "times" are going to end. Only those who understand their Bibles can understand these events.

We wait for God's Son from heaven. We are not waiting for the restoration of the Jews, or for the end of the times of the Gentiles. We have to do with our beloved Lord, who is coming to meet us in the air. All we know is that until God's time comes for ending the times of the Gentiles all the powers of the earth combined will not be able to end them, and when God's time does come to end them not all the powers in the world will be able to hinder them for a single moment.

# MISSIONARY LANDS.



A BURMESE RIVER BOAT.

*Written for the Christian Alliance.*

## The Great Harvest.

BY J. B. KNIGHT.

"Why stand ye here all the day idle?" Jesus.

WHY, Oh, laborer in the harvest  
Stand ye idle all the day?  
See the reapers pressing onward,  
Gathering sheaves along the way.  
Winning souls is noblest reaping,  
Oh! be wise to work and win;  
Cast away all earthly trifles,  
Now the glorious work begin.

### CHORUS.

Blessed Lord, I come to Thee;  
Here am I, send me! send me!  
Here am I, send me! send me!

All along our daily pathway  
There are souls of priceless worth;  
Men and woman live and perish,  
Fading from the scenes of earth.  
All around our world are millions  
Waiting for the Gospel van;  
For dark Africa Christ pleadeth,  
India, China, and Japan.

Oh! the greatness of the harvest;  
Oh! the fields so vast and white:  
But alas! how few the reapers  
Toiling onward in the light.  
God of mercy, send forth laborers,  
Hear our agonizing plea;  
Let this cry go up from thousands,  
"Here am I, send me! send me!"

San Francisco, Cal.

## Burma.

BY THE EDITOR.

THE whole of Burma is now a province of British India. It has a population of about eight millions, consisting chiefly of Burmese, with more than half a million of Karens, and a large number of Shans and other aboriginal tribes.

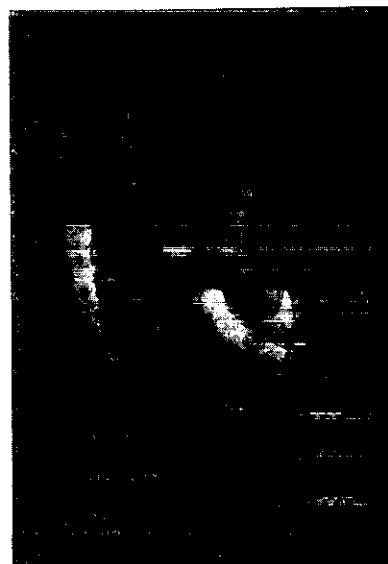
The population of Burma has increased during the past decade, almost twice as rapidly as India. It is a prosperous country, with several large and flourishing commercial cities, and an increasing trade.

The soil is rich, and the natural products of great value. It is largely a rice-producing country, and its forests of timber are vast and valuable. The teak is their principal product, and it almost takes the place which both oak and black walnut serve with us. It is as hard and enduring as oak, and when it ages it colors as finely as black walnut.

The people have a prosperous look, and dress much better than the Hindus. Their features are much finer, and their character stronger. The Burmese are rather an extraordinary race, and they look down on the aboriginal tribes, especially the Karens, as their inferiors, and for a long time they treated them almost as slaves.

It is only within recent years that the Gospel has made rapid progress in Burma proper. Its greatest triumphs were among the Karens. These are an exotic race, speaking a different language from the Burmese, and living in their own villages. Their habits are migratory, and they are constantly moving from place to place, especially when pressed and persecuted by their Burmese neighbors. They are not unlike our own Indians and the hill tribes of India.

They have strange traditions greatly resembling the sacred narrative, seeming to be distorted remnants of the Bible, after having come through many generations of traditional story. They had one strange tradition, that some day, teachers would come



KAREN GIRLS.

to them from the West, and when the missionaries arrived from Western lands, they accepted the Gospel with great readiness, and in some instances whole villages were turned to Christianity.

It is now eighty years since Dr. Judson began mission work in Rangoon, and it was six years before the first convert was baptized. Twenty years later, Mr. Judson had finished the translation of the Scriptures into Burmese, and a little later, into the Karen language. To-day there are more than one hundred Baptist missionaries in Burma, and over two hundred native preachers. There is a native Christian community connected with the Baptist

converts. May God abundantly bless the missionary work in Burma!

We quote the following paragraphs from the last report of the Baptist Missionary Union, respecting the work in Burma:

"The conditions prevailing at the present time tend to render this old field even more important and inviting than ever, as a centre of missionary operation. The people from all parts of the Orient are flocking there, attracted by the rich soil, favorable climate, and the advantages afforded for trade. Great lines of inter-communication by land and sea are centring there.



BURMESE IDOLS.

Mission, of over seventy thousand, and over thirty thousand actual communicants. The Karens have among them no less than five hundred churches, many of them self-supporting, and they have organized a Home Missionary Society, and are supporting evangelists in the destitute villages around.

We visited one of these Karen villages last summer, and were much delighted with the simplicity of their lives and their zeal. They came out from the surrounding country to meet us, filling the chapel, and bringing us several donations of money, which we were glad to be able to return as a donation for their chapel. We had a letter from the pastor, a few days ago, saying that within a few weeks he had baptized nearly one hundred new

"The whole country is now thrown open to missionary occupation as never before. The benign influences of the Gospel after eighty years' experience of its blessings, are being recognized. The triumphs already achieved are furnishing a vantage ground of incalculable value for the winning of new victories. The wonderful progress of the once despised Karens, as the direct result of their acceptance of the new religion, has had its effect upon the proud Burmans. Indications are not wanting that they are weakening in their opposition to the Gospel, are becoming receptive, and that the time is at hand, for which so many have prayed and waited, when we may expect their conversion in large numbers. Events seem to be urging us just now to an increase of effort, that we may seize this hour of opportunity.



A BURMESE WOMAN.

already taken, and sustaining the work in the older fields. Even this has proved a difficult task, owing to the unusual depletion of the missionary forces by sickness. Encouraging work has, however, been done in the churches, the schools, and the jungle, and a good preparation made for the aggressive movements that are planned for the future.

"The features of special interest in the past year's work, may be found in relation to the matter of education. Hitherto, the training of a native ministry has been along race lines—the Karens by themselves, under Dr. Smith, in the seminary at Insein, and the Burmans, in the Burman Biblical Institute, under Dr. Rose, at Rangoon.

"A desire has long been felt that all race distinctions should be obliterated in our mission work, as they certainly ought to be if we would attain the Gospel ideal. A decisive move in this direction has been now made by the Executive Committee in consolidating theological and biblical instruction for all races in Burma, in the one seminary at Insein. This movement, at first viewed with suspicion by some even of our older missionaries, has been successfully inaugurated. The plan has been received with unexpected favor, even by both Burmans and Karens.

"Several large associations, especially of Burmans, have, in well-expressed resolutions, indorsed the action of the committee, and have cheerfully submitted to a levy of two annas per member, toward the expense of carrying it into effect. An addition will immediately be made to the seminary grounds, dormitories erected for Burmans and others; and with these arrangements perfected, the consolidation, we hope, will be fully consummated. The effect of this action is already percep-

"We regret, however, to state that the extension of the work into Upper Burma, so hopefully begun last year, has not been followed up, from lack of reinforcements; only two men this past year have been available for Burma. The main effort has been concentrated upon holding the advanced positions

tible in the new zeal that has been awakened in Bible study..

"It is confidently believed, also, that the number of young men offering themselves for the ministry will be increased, while the meeting together of all races in the tender fellowship of prayer and study will prove an object lesson of inestimable worth, and operate favorably in breaking down the barriers of race separation, that have hitherto offered no slight hindrance to the progress of the Gospel."

### Munnu, a Hindoo Girl.

BY M. L. GARRISON.

SHE left us to-day, and we think went to Jesus in heaven. Some of you, dear friends, are bearing burdens of prayer for these Berar people, and your prayers are being answered. Just whose prayers prevailed with God for Munnu we do not know, but we *do* believe that Jesus said, "Yes," to some one's prayer for this poor troubled soul.

It was not needful that you should know her by name. Do you not sometimes pray the prayer of faith. "Dear Lord, just now reveal Thyself to some tempest tossed, unsaved soul?" It was some such prayer, offered by you, that prevailed for Munnu. Perhaps if I tell you a little of her life, it will help you to lay hold of some other soul, and "pluck it as a brand from the burning."

Twenty-four years ago in Akola she uttered her first cry and her parents called her Munnu.

She was the first born. The father had employment in Government service and was in the prime of life. Therefore Munnu was relieved of much of the misery and neglect that comes to the great majority of these India-born children.

When two years of age, the family removed to Amraoti, Munnu was seven, healthy and happy, and with childish delight entered the native girls' school of the Free Church Mission which she attended for nearly two years. She then, perhaps, first heard of Jesus; but if she did hear of Him her parents were Hindus, and what was it to her? Her father was transferred to Buldana and thus terminated her school days, save as she was afterward taught by a Pandit.

Other children were born into the family and Munnu took the place of mother and playmate by turns. At twelve, she was bright and beautiful, with features regular, and she was fair, beyond the ordinary. She was then married to a young man of eighteen whose parents had been servants to an

English engineer. He had thus become quite clever in the use of the English language and gave promise of friends and favors much coveted by the natives. But alas for poor Munnu ! His love was brutish only and after some months he secretly took her jewels and left, and was gone for months, then returned to remain for a time, only to rob her again. This kind of life, was kept up for seven years during which time three children were born to Munnu who cared for them as best she could. Finally he borrowed her father's cart and bullocks under pretense of conveying some men to another town but he never returned. After years they heard of him married and having children. Her father lost his place—or, perhaps, gave it up by reason of sickness, and returned to the work of his caste—sweeper—and now had three other children in his own family to provide for.

How full to the brim, of heartache, sin and sorrow were those days for Munnu ! Then came sickness, or disease which slowly but surely eat away her life, sometimes better, sometimes worse.

In March, 1873, a strong, robust man gave promise of love and help, and again she was married, but life and beauty were fading away. In June her mother became an ayah in our family. She had already had Christian instruction from the Fullers and others.

Many talks and prayers, and Scripture readings in Marathi did we stumble through with her. She had yielded to all inwardly but not to baptism outwardly. She could scarcely read at all but with the Gospels in her hand she soon became eager, and rapidly improved. She drew back from confession for fear of her husband. She prayed for her husband and children, perhaps with not much intelligence, and yet she breathed out after them with audible voice. Her son who was at work in the Mission Karkhama—work-shop—came out for Jesus and was baptized during the summer by Brother Fuller.

In September, we were sent to Amraoti, and the ayah came with us. Her husband followed in a few weeks, and brought the children together with Munnu and her children, and was received as a servant on the compound—not as a sweeper but a Bheste, or water carrier. After a few days, Munnu's husband came and secured work as a sweeper in the camp two miles away. But he was a drinking, loveless man, and January first when his wife's father and mother were brought out to confess Jesus as their Saviour and were baptized, he was greatly enraged. His abuse and neglect of his wife and her children so increased that she came to live with her father and mother.

A week or so after that her sister and oldest

daughter were also baptized and she told her husband that she, too, was going to become a Christian. He told her he would certainly cut her throat if she did. Many earnest talks we had with her but she feared and failed to trust.

We saw that she was failing and pressed upon her Christ's claim through grace and her peril until she finally beautifully yielded and trusted Jesus, and rested in Him and His salvation. Her husband came in one day, and Mrs. G. questioned her in his presence asking if she now loved Jesus and trusted in Him, and she said she did. Her husband left in anger and never returned to see her again. Nearly a week after this she fell asleep. We gave her a Christian burial, the first the family have ever known, and we believe Jesus gave her a welcome in heaven, and that now the family have their first representative there. One married sister still stands out, almost afraid to think of Christ or talk with His people for fear of the consequences ; but we claim the family for Jesus since He has in answer to someone's prayers begun such a good work.

In January when we took two of our own little boys to the Mission Children's School Home in Poona, we took Munnu's sister and her daughter Amoo to the Girls' School under Miss Goss in Khamgaon. But now, what about Golab and Hamed, Munnu's boys, three and five years of age ? It will take about fifteen dollars each annually to feed and clothe and educate them in the boys' school in Akola. Their grandparents get fourteen rupees—or less than five dollars per month wages. This is all they have to live upon.

Beloved, who wants to tell Jesus that they will answer His call to care for these boys, and to unite in trusting Him to save them from the wicked life of their father and the sad and unhappy life of their mother ? They are bright and handsome little fellows and if Jesus tarries may wonderfully glorify Him in this land. They will be cared for, but the question is, who is going to have the privilege ?

Amoo is already provided for, and I now introduce to you Golab and Hamed.

Those of you who are already doing what you can with dollars and cents, have you not a few moments to spare, now that you have read this, in which you can offer the prayer of faith for these two motherless and fatherless boys ?

Amraoti, India, Feb. 5th, 1894.

SIR MONIER WILLIAMS says there is no word in any Indian language to express the idea of "home" as we understand it.

It is indeed true, Christianity has taught the world the meaning of home and the mission of women.

## Reports of Work in Central China, for 1893.

HAN SHAN HSIEN.

**P**REMISES at this place were secured in the beginning of June this year by Bros. Malone and Birrel, and permanent possession taken of same about the 1st of August, by Bros. Howe and Birrel; and a little later, a chapel was opened with daily preaching, books and tracts being both sold and given away. Early in October, Bro. Hodges took Bro. Howe's place, and Bros. Hodges and Birrel have continued there up to date. Much time has been spent by them in the study of the language. The feeling was not very favorable to them at first, chiefly owing to the spread of false reports concerning the foreigner's purpose, but they have reason to believe that same are being somewhat discredited by the people who will be more open to the Gospel message, and they are trusting God for wisdom and strength for an advance in this work. Several persons are interested in the Gospel and as far as can be judged, seem honest inquirers.

WU CHANG.

The house at this place was taken possession of by Bros. Ekvall and Beals towards the end of June, and shortly after the front of the building was utilized as a chapel, but this had to be closed on account of the action of the Chinese officials there. However, a suitable house has been secured, and is now used as a preaching hall, this place being opened the beginning of December. After its opening, trouble was made by the neighbors, who desired their removal, but this was satisfactorily settled, and daily preaching of the Gospel goes on, books and tracts being sold. One man after giving evidence of being soundly converted, was baptized. During September and October, an itinerant journey of 450 miles up the Han River was taken, with the view of opening a station.

WOMAN'S WORK.

During the past year this work was carried on in Wuhu by Mrs. Cassidy and Miss Von Gunten. Another year of service for Jesus has drawn to a close; and they look back and thank the dear Lord for His goodness and the many blessed privileges He has given them in His service. While they have gone in and out among the women, many have received them kindly; and tried to show their good will by inviting them to partake of tea and presenting them with long pipes to smoke; the latter is, of course, politely declined. The women are pleased to have them come and chat, but when told about Jesus, have no time nor inclination to listen, because the Spirit condemns them and

shows the errors of their ways, and the worthlessness of trusting in idols. Owing to the smallness and darkness of many of the mud huts, and consequent inability to accommodate the crowd that sometimes gathers, the workers occasionally sit outside on small benches placed for them. By this means, men as well as women and children, hear the words of life as they are given forth. It is felt that house to house visitation is more fruitful in results so far, than the chapel work; as many of the women who attend the chapel are timid, and their husbands are displeased, and come and call them away. The chapel was opened on June 29th, meetings being held twice a week, the regular attendance being from four to ten persons during the months of July, August and September. The very hot weather prevented much house to house visitation during these months. Beginning with October, three meetings were held each week, and house to house visitation made in the afternoons, upon which there were no meetings in the chapel. During October, November and December the attendance ranged from four to eight persons, and although the numbers were small, many precious meetings were held, and the Lord's presence greatly felt, and much reflex blessing experienced by those engaged in the work. While visiting, tracts and books have been sold and given away to those able to read, and persons have also come to the house asking for such literature. Several homes have been kindly opened for the reception of the workers, and in these, meetings held, which is a source of encouragement. Several persons have professed to be saved, but when tested have been found wanting, leaving, on learning that no worldly advantage would accrue to them. In all this there is much praise given to God for the fact of the sureness of His Word of promise and the command to "go and preach" has been obeyed, leaving eternity to disclose the results.

GIRLS' SCHOOL.

The school was opened at Wuhu on December 2nd, by Mrs. E. Nichols and Miss O. Ekvall. The previous week was spent in visiting several families, with the object of securing girls for the school. Nine children were promised but five of these failed to put in an appearance, owing to anti-foreign feeling in the home. In the course of a month one of these four left, giving as an excuse that the school did not support her. The work of visiting was continued as much as possible, and three others promised to come and did so, but after staying a short while two of these withdrew, one of them stating that her father objected to the Christian book of instruction. The chief book of instruction used is the "Christian Three Character

Classic," which gives an excellent outline of Christian doctrine. Besides this book the New Testament and a hymn book are used in the devotional exercises. School hours are from 9 A. M., to 1 P. M., for five days in the week. They have made thirty calls these months and feel that the prejudice is slowly giving way. The year closed with four names on the school roll, but additional scholars are promised after the Chinese New Year, or toward the end of February. "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of heaven."

#### BROTHER BAKER.

During the past year most of his time has been devoted to the study of the language, both at Wuhu and Tatung. Two itinerant journeys were made by him, one of 300 miles in the south of An Huei, and one of 450 miles in the north of the same province. Besides these, several shorter trips have been made in the surrounding district. He closes the year with many thanks unto God for manifold blessings received.

#### BROTHER HOWE.

In the beginning of June, Bro. Howe took a trip to Nan hing Hsien, in the south of An Huei province, and later on spent one month there, but was unable to rent suitable premises. Early in August, he accompanied Bro. Birrel to Han Shan hsien, staying two months there, and soon after returning to Wuhu, he and Bro. Le Lacheur visited Uan-tsi, a large market town south of Wuhu, with the view of renting a house for work there. Beginning of November, he left Wuhu for San Ho, about 100 miles northwest of the former place, but was unsuccessful in his endeavors to rent a house there. After a stay of three weeks, during which books and tracts were sold, he was compelled to leave, the people holding meetings and threatening to pull down and burn the inn where he was staying, effectually frightening the landlord; and his being the only inn, there was nothing for it but to return.

#### BROTHER NICHOLS.

During the past year Bro. Nichols has been engaged in the work at Wuhu. Owing to the situation there, regular daily preaching in the chapel could not be held; but whenever practicable the chapel has been opened, and the attendance and interest have been good, especially in the evenings when the people were at leisure to attend. Several who attended have manifested a real interest in the Gospel, one man in particular who seems to have given his heart to the Lord, and last reports show

he is studying the Bible and witnessing for Christ. One of the servants has also been converted, his life being a bright testimony for the Master. Every Lord's Day three religious services are held in Chinese and prayers every evening. In connection with the Home a European service is conducted by Bro. Le Lacheur, with meetings on Tuesday and Friday evenings, and services on board of gunboats, are held, when same are in port.

#### SOUTHERN CHINA.

Bro. Reeves writes hopefully of this field and that he has sent his native evangelist, and two other native helpers into the new field of Quang-Si, or Kuang-Si, with the hope of establishing a work there, and he proposes to go there himself as soon as he gains a sufficient knowledge of the language.

#### NORTHERN CHINA.

In a communication from Mr. Emil Olsen, he reports eight places having been occupied by his party, six of them by the sisters; the brethren being mostly engaged in the study of the language, and he himself has charge of the Home, and the business connected therewith.

D. W. LE LACHEUR, *Supt.*

M. B. BIRREL, *Secy.*

Wuhu, Dec. 30, 1893.

### Henry Martyn's Zeal.

IN ONE point, Martyn will be a lasting force in the work of evangelizing the world: his flaming zeal for Christ. We may have advanced beyond his wisdom, but we cannot rise above his martyr-like loyalty to the blessed work of the Son of God. What admonition there is in words like these: "I was much burdened with a consciousness of blood-guiltiness; and though I cannot doubt of my pardon by the blood of Christ, how dreadful the reflection that any should perish who might have been saved by my exertions" (Sarg., 212). "I do not wish for any heaven upon earth besides that of preaching the precious Gospel of Jesus Christ to immortal souls (Sarg., 102). And most of all we recall that expression which is now fairly famous: "I have hitherto lived to little purpose, more like a clod than a servant of God; now let me burn out for God" (Jour., 330). It is not strange that, remembering his sublime enthusiasm for the souls of men and for the cross of Christ, Sir James Stephen should have said that Henry Martyn is "the one heroic name which adorns the annals of the Church of England from the days of Elizabeth to our own."

# WORK AT HOME.

## Work in Buffalo, N. Y.

Buffalo, March 21, 1894.

BELOVED IN THE LORD :

AT THE request of the Assistant Editor of the ALLIANCE, I send a brief report of the work of the Buffalo Branch. We are, at present writing, about moving our work from the delightful quarters which we have occupied during the past year to what we hope may become a permanent home for us, farther up town, No. 869 Main Street. It seemed best to secure a hall at cheaper rent than that which we have been occupying, in order that we may have more money to use in the work in other ways. Our regular services are as follows:

Sunday . . . 3.30 P.M.

Tuesday . . . 7.45 P.M.

Thursday . . . 7.45 P.M.

Industrial School, Saturday, 2 P.M.

Our Sunday afternoon meeting is now preceded by an open air service a short distance from the hall. Quite a number have been thus "compelled to come in" from the highways and are becoming interested. The smile of our dear Father has ever been upon our work and each advance step which we take along the line of enlarging our borders, meets with success.

The book and tract room has proved a source of light and life to many souls, both in the city and outside of it. It was not started with a view to money making, or as a business enterprise in any sense, but with the single idea of spreading the Four-fold Gospel as rapidly as possible by the sale and distribution of our precious literature. We have only been able to keep it open two afternoons in the week for the past year, but we are praying for means to rent a small store (or a portion of one) for our tract room down town in the heart of the city, and for some consecrated man or woman to devote the entire time to it. We truly feel that the good which has been accomplished thus far by our tract room will be known only in eternity.

After some sifting and pruning, we now have a membership of plain, solid, earnest men and women who truly "adorn the doctrine of our Lord and Saviour Jesus Christ." We have watched their rapid growth since coming among us with great joy, and especially do we praise God for the increasing interest in the study of the Word. The many eager faces before us every Thursday evening, the questions asked, and the beautiful comments often made upon the lesson by the listeners, and above all the overshadowing of the Spirit have combined

to make this for the past two years, one of the most blessed meetings (if not the most so,) of the week. We have made some changes in our services this year. The Tuesday evening meeting, which was started by the writer, several years ago as a holiness meeting, has been changed to a prayer meeting, a time of waiting upon God. After singing a hymn or two, we kneel before Him and there remain during the entire evening, one evening remaining until midnight. This we have found of untold profit. Requests for prayer come to this meeting from out of town, as well as many in the city, and are so faithfully and lovingly presented by our precious people, that our hearts have been greatly encouraged as we have seen how they are learning to lose sight of self in actually "bearing one another's burdens." Many are just beginning to learn how to pray.

Our Mission Band, which was organized during the past year as an auxiliary to the I. M. A., has been owned and blessed of God from the outset. We have a monthly meeting, at which time a paper is read which has been carefully prepared upon some heathen nation. Prayer is offered for the whole world, not only at our missionary meetings, but at every meeting we hold. Some are praying daily for our missionaries by name. We intend to take the support of a missionary this year, and have nearly the needful amount collected now. One of our members, Miss Floy Miller, is about completing her first year in the Training College; she hopes to attend another year and then will go to the "regions beyond," as the Lord may lead. The return of our dear brother, Will Codd, from Africa, will give fresh impetus, we trust, to our missionary meetings. Two other dear sisters, Miss Mills and Miss Santmyer are hoping to go to Africa, when the Lord shall open the way.

The Industrial School, carried on by Miss Plumstell for the past six years, numbers about 160 poor girls, a most practical and blessed work. Several of the Alliance ladies, as well as many others from the churches are assisting her. Italians, Jews, Germans, Poles, Catholics etc., may be found in this school. All the garments they make are given them, tracts (one cent) are sold to them, and they take them home to their parents (they will not throw them away after paying for them); above all the Gospel is preached to them once a week, and who can say what the harvest will be?

Truly we can say with Paul we have "an open door and effectual, but there are many adversaries." While the Spirit leads us on and out, the devil rages and roars, and would like to tear us to atoms, but hallelujah! we "count it all joy" to be allowed to suffer shame for Jesus' name, and in all these

things we are more than conquerors through Him who hath loved us."

We must not forget to mention the evangelistic meetings held each year in various towns where the writer has been called, where the Four-fold Gospel has, with the exception of one single instance, been joyfully received. We are expecting to make several such trips this Spring and Summer, (D.V.) Pray for us. We spend at such times a week or two in each place. Now to every Alliance member both in this land and in the "regions beyond," a warm clasp of the hand, and greetings in the Lord.

Yours watching and working,

ANNA W. PROSSER,

*President.*

Personal address,

Kenmore, Suburb of Buffalo, N.Y.

### Work at Sag Harbor, N. J.

I CLOSED at Emporium, Pa., March 2, with blessed victory. Over thirty were blessedly saved and many sanctified. I spent Sunday, (March 4) with Rev. S. Bedford, pastor of the Wesleyan Methodist Church at Cattaraugus, N. Y. Had a precious visit. God graciously blessed me while there, in preaching the "Word." Four were blessedly saved. I am now here spending a few days for some much needed rest. I have labored continually all this season without any rest. But I must confess, I find blessed rest in Him, while laboring for His cause.

Personally, I am enjoying salvation more than ever in the past. Am learning new lessons and experiences continually in the "School of Christ." Am still pressing into the interior of Canaan. It is wonderful how "pure the atmosphere here." Glory! I am perfectly satisfied with "the Land." Let every reader of the dear ALLIANCE pray for me and the work.

Yours, "waiting His return,"

EDWARD HILTON PORT.

### Work in Burlington, Vt.

THE Burlington Christian Alliance holds a weekly meeting at the home of our president, Geo. E. Davis, and those in regular attendance are being taught in the truths held by the Alliance as fundamental and vital.

Our numbers are small, as some have removed from town and others are drawn in other directions; but God is faithful and prayers are answered. About seventy copies of the CHRISTIAN ALLIANCE AND MISSIONARY WEEKLY are taken, and God's Word will not return unto Him void.

Yours in His Name,

(MRS.) L. F. WILBUR, *Secy.*

## YOUNG PEOPLE'S WORK.

### Young Men's Christian Alliance Crusade.

TO THE MEMBERS OF THE Y. M. C. A. C.:

Dear Comrades:—

Your Secretary takes this method of communicating with you the present quarter instead of sending you a circular letter.

Some things of general interest have occurred since the last circular letter was issued. Personal letters were sent out to all our members known to be in foreign fields with our January letter. The one sent to Comrade D. B. Rose, St. Kitts, West Indies, brought the sad intelligence of his death some months ago. No particulars were given. As Comrade Rose is a stranger to your secretary he is unable to give any further information concerning him. If any of the comrades who knew Bro. Rose will kindly write me, giving some personal information regarding him, it will be thankfully received.

With the January letter were sent out membership cards to all the members, so far as their Post-office addresses were known. These cards had coupons attached to be returned to the secretary for record. In some few instances, the communication has been returned. In numerous instances, the coupons have not as yet been returned. If negligent comrades, who read this letter, will kindly fill out and return the coupon, it will facilitate the work of your secretary. If those members who have not received cards at all will notify me of their whereabouts they will be sent at once. We wish to put certificates of membership into the hands of all our members.

There have been some gains in membership during the quarter, chiefly at Paterson, N. J., and in New York City, in the Training College. This came from a visit of our President to those places at Christmas and New Year. The student members in New York have organized a branch, with local president and secretary. It would be well for members in other places to do the same.

Your secretary's New Year's communication in the CHRISTIAN ALLIANCE drew responses from two widely different sources, in special mention of which you will be interested. The one came from a brother in England, formerly a local preacher in the Congregational Church, an active worker in Sunday school and leader of cottage prayer meetings. In relating his experiences, this brother writes: "In 1889, at our annual Christian Convention for the Deepening of Spiritual Life, I saw what provision

God had made for me, and I saw that I had been dishonoring Him and His Son and the Holy Ghost by not claiming what had been left to me by my Father. I had "life," but not the "life more abundant." After being shown what sanctification and consecration are, and what God's part and what his own part were, he came at last to face the alternative, "I must obey or disobey," and the Lord gave him grace and strength, and he entered into peace, "perfect peace." He became a new creature in Christ Jesus.

He also writes: "I have taken the CHRISTIAN ALLIANCE for over two years, and I can never thank God sufficiently for all the blessings received through it."

He read the January communication in the CHRISTIAN ALLIANCE, wrote for further information, and is now enrolled as a member of the Y. M. C. A. C.

The same number of the CHRISTIAN ALLIANCE went by some means into the prison at Sing Sing, New York, and fell into the hands of a young man, who began at the early age of sixteen to serve out a long sentence of nineteen years and five months, for some crime unknown to the writer. Six years of this sentence have been served, and good behaviour will materially shorten the remainder.

About a year and a half ago the grace of God touched this young man's heart. Two letters have been received from him, which give abundant evidence of genuine conversion. He is intensely interested in his fellow prisoners. After giving him information of the Y. M. C. A. C., he expressed a desire to become a member. On inquiry, the chaplain of the prison writes me: "H. B. Rodgers is, in my opinion, earnestly striving to lead a Christian life. Any papers which you may send him will be worthily bestowed. There is a quiet steady work going on here among the men, which is probably exceptional in the way of good results. God's Holy Spirit seems to be in it all."

I have sent this brother 100 copies of the Y. M. C. A. C. tract, "The Four-fold Gospel—What is it." He would also like ten copies of the CHRISTIAN ALLIANCE, for work among the prisoners. If any of the subscribers to this paper will thus devote them after they have read them, will they please mail them to "Henry B. Rodgers, Cell 27, Sing Sing Prison, New York," and notify the writer of their willingness so to do, he will inform them through the ALLIANCE when the complement is made up.

We have come to the last quarter of our business year. In order that it may close successfully it is essential that each member do what and all he can to promote our common interests. If anything that ought to be done is being consciously neglected, it should be attended to at once. Seeking the Divine direction and blessing, let us round out the year with the fullest measure of service possible to be given.

Yours, for the final crusade,  
W. H. H. McALLISTER,  
*Secretary.*

## ▲ CHILDREN'S CORNER. ▲

### What Made Baby Cross.

"MAMMA, I wish you would call the baby in; he is so cross we cannot play," cried Robert to his mamma one day, as he was playing in the garden with his sister and the baby. "I do not think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robbie did so, and presently the baby pushed his straw hat over on one side of his head.

"Whistle," said mamma. Robbie did, and the baby began to try to whistle, too.

"Stop mocking me," said Robbie, giving the baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and the baby kissed and hugged him back very warmly."

"Now, you see," said his mother, "you can make a cross baby or a good baby of your brother, just which you choose. But you must teach him yourself."—*Selected.*

### A Cup of Cold Water.

"LENA WORCESTER is in the parlor. Will you not come in and see her?"

The girl addressed was a pretty young thing of seventeen, with soft eyes and a lovely color. At the moment she was busy in putting the finishing touches on a garment to be worn that evening. She disliked being interrupted, and she was not fond of the lady who had called.

Her first impulse was to say that she would not go down stairs. Her mother and sister were already in the parlor entertaining the caller. It was a rule in the house to treat visitors with hospitable courtesy. But Molly had lately come into the kingdom. She could not seek her own pleasure first.

"Yes, Auntie, I'll come directly," she said.

When she entered the pleasant drawing room her friend rose to greet and be greeted.

"I hoped so much to see you, Molly," she said; "It is ten years to-day since my sister went home; just seventeen, a rosebud of a girl; you remind me of her, and just to look at you does me good. Will you sing for me, Molly, one little song, and then I'll go, for I am on my way to help Anna Payne through a handful of trouble. Her children are down with the measles, and she has scalded her arm."

Molly sang, and this was her cup of cold water. Not much to do, but was counted in with the "Inasmuch" blessings on the recording angel's book.

## ▲ TESTIMONIES. ▲

### Divine Health.

Prov. iv : 18.

SINCE the publication of my experience in THE ALLIANCE of December 15th, 1894, under the caption "Healed by Himself," I have received several letters from persons desiring to know if the work still stands. This does not surprise me as the testimony was written nearly two years ago, neither does it disturb me to receive the letters of inquiry concerning it, but am glad to receive and answer any letters bearing upon the subject.

But Jesus has put it into my heart to say through THE ALLIANCE that the work was a perfect one, and one that was done for eternity. I am now a well woman, am never sick, have no colds, no aches, no pains.

My neighbors tell me I am a mystery to them. They say that I don't look strong, but they see I can do more work than the majority of them.

About two months ago, Brother Seth Rees held a series of meetings here in which were forty-six services. I did my own work and attended every service, though the church was nearly half a mile away.

Now this is not my natural health. No, indeed. If I were to look at myself and let go of Jesus for one moment I would find in myself I could do nothing. It is not my body patched up or worked over, but oh, beloved, it is the life of Jesus flowing into our bodies; and we breathe the self-life out and the Christ-life in. It is the life that He now has for us, not the life that He laid down upon the cross for us, but His resurrection life that He now has to give to His children.

"Oh, the depth of the riches both of the wisdom and the knowledge of God, how unsearchable are His judgments, and His ways past finding out!"

God has given me to see a great many reasons why He led me thus, and so, the experience has been of invaluable benefit, my soul has been rooted as it never could have been without.

The last two years have been the sweetest and best of all my life. They have led through severe trials and temptations, over rough places that were full of briers and thorns, and on through the fiery furnace, and deep waters; but bless His name! He has made the thorns and the briers, the floods and the flames to be chariots for my soul to ride in, and oh, how it has traveled toward God in the last few years! Oh, my soul cries, "Praise the Lord!"

I remember, when I was a small child, putting a small wooden ball into a tub nearly full of water. The ball was dirty, all covered with mud, and I wanted to clean it. I threw it into the water and after watching the little ball as it seemed to jump from one

wave to another, I soon saw the ball was slowly getting clean, but the thought came to me that it needed some more severe treatment to make it clean faster, so I took a stick and struck my little ball hard, and sent it contrary to its nature down into the water, and watched to see where it would come up again, and every time it came to the surface I could see improvement in it. And very soon to my great surprise and childish pleasure I saw glimpses of pretty red paint which had been entirely covered with the dirt. Much pleased I continued the process of cleaning until my ball came out clean and bright.

And thus it is in the story of God's dealings with my soul, He allowed the waves of temptation, bodily afflictions and other trials, to dash around me, and as my soul leaped from wave to wave it gained strength, deepened and enlarged; but in the last two years (since He called me to the foreign field), it pleased Him to resort to a more vigorous and speedy process. So He dealt blows, as it were, sending my soul into the depths, and as I sat and watched the ball as the spots grew bigger and brighter in childish glee, so Jesus sits watching and rejoicing as He sees the effect of each blow of His providence upon a soul that is all His own.

And when He is as well satisfied with His work in me, as I was with the cleansing of my ball. He will say, "It is enough;" and my soul like my little ball shall rise for the last time, and shall see Him face to face, and I shall be even as He. Oh, Hallelujah!

Dearly beloved, let us not weary, let us not faint nor fall by the way but let us hide away in the secret place of the Most High; let us trust Him and prove Him true, though every man a liar. When we put our bodies in His hands for healing, let us trust Him steadfastly to do a definite work, and there can be no such thing as failure. Let us, like Paul, press forward, and like Abraham "who in hope believed against hope and without being weakened in faith, he considered his own body now as good as dead, yea, looking unto the promise he wavered not through unbelief, but waxed strong through faith, giving glory to God, being fully persuaded that what He had promised He was able also to perform."

MRS. LAURA EMERY.

Westfield, Ind.

### Testimonies at the Friday Meeting.

A sister praised God for the blessing that a friend received and for herself. She was healed of catarrh.

A sister praised God for the peace that filled her heart.

Mrs. Clark praised God for the message in song, which said, "He died for thee, Himself He could not save," and for the blessed ministry of prayer.

A sister glorified God for the sorrow of Jesus mingled with Easter joy, and for victory over soul and body.

A brother spoke tenderly of the passing away of his little boy, and of the blessed hope which gives songs in the night.

Mrs. Field praised God for His enabling to listen in the Spirit. Also, for the death which means life.

A sister gave a blessed testimony that the Lord had taught her, that when she doubted or feared, or yielded to sickness, or was sorrowful for herself, she crucified the Lord afresh. So she praised Him for His great sorrow and the sacrifice which had borne all for us.

The anointing service was greatly blessed of God to all.

## ? QUERIES. ?

QUERY.—Will the masses living on the earth at the time of the translation and tribulation be here when Christ returns with His bride to reign? If so, and if we return with spiritual bodies are we to communicate with them, to evangelize them, or do you believe the evangelization of the world ceases with the tribulation?

ANSWER.—Just as Jesus Christ with His spiritual body could communicate with His disciples in their natural bodies, so we in our spiritual bodies can meet with men upon the earth and talk with them and bring them to the knowledge of God. It is certain that the Millennium will be a time of universal spread of the Gospel. The present dispensation is simply intended to gather. After this Christ says, "I will return, that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called."

QUERY.—What do you think of feet-washing after the Lord's Supper at night?

ANSWER.—We think there is a kind of feet-washing that ought to be practiced more frequently among Christians, and that is covering the faults of our brethren, instead of exposing them.

We believe that the literal feet-washing was simply an Oriental custom expressive of humility and love, like the "holy kiss" of Apostolic times, and that it is the spirit, not the letter of the command that is binding upon us. It is no more binding than the command to "greet one another with a holy kiss," in our meetings. One is just as much an order as the other.

In both cases, we obey the order if we express what was meant in that day by the act which in our day would have the same significance. The Oriental custom of putting off their shoes when they entered a sacred place, and wearing sandals, showed their courtesy in those days. But it would be immodest and almost indelicate in our modern social life, to carry it out literally. But we can bring out the basin when we have got full of the spiritual feet-washing that is so much in arrears among most Christians.

QUERY.—In the Episcopal Ritual for the administration of the Lord's Supper, it says: "The body of the Lord Jesus Christ which was given for thee, preserve thy soul and body unto everlasting life." What does this mean, if not Divine healing?

ANSWER.—We are not responsible for the meaning of the Episcopal Ritual, because we are not among those who believe it to be inspired.

But we do believe that the Lord's Supper expresses the idea of Divine healing, and that we have a right to take the Lord Jesus in that ordinance, for our physical life, as well as for our spiritual needs.

# SABBATH SCHOOL.

Lesson for April 29th, 1894.

BY REV. W. H. WALKER.

JOSEPH AND HIS BRETHREN.

Genesis xlv: 1-15.

WE HAVE had Joseph already in a variety of scenes and are to contemplate him to-day in one in which the heart of the man is laid bare to us by the Holy Spirit, and by his conduct towards his brethren.

We have had him in past lessons as the beloved of the Father, the rejected by his brethren, the patient sufferer, and the exalted ruler; and in this lesson, he is the forgiving brother, and through all these scenes, the highly favored of God. Our lesson occupies us with

JOSEPH MAKING HIMSELF KNOWN UNTO HIS BRETHREN

And we have him first of all,

1. *Alone with them.*

"Cause every man to go out," said Joseph. God can do most for us and with us when we are alone with Him. There are revelations to be made and truths to be taught and learned, which can only be made known when alone with God. When Jacob was alone with God, it was then God dealt with him with a view to the larger and deeper blessing. Christ, in giving sight to blind Bartimeus, "led him out of the town" away from the crowd, and when He raised the daughter of Jairus, it was after He had "put them all out." Soul preparation must precede revelation to the soul, and none can understand or appreciate these but those concerned. There is "a joy which a stranger intermeddeth not with," and there are soul exercises only known to those who are the subject of them, and who are being dealt with alone, with a view to salvation and fuller blessing.

2. *Joseph spake roughly to them. Ch. xlii: 14.*

"Ye are spies," said Joseph. This was doubtless to lead them to an exercise of conscience, with reference to their treatment of him. This is often the way God seems to deal with the soul when it first comes to Him, and there is just a danger of misinterpreting this crisis of Christian experience. It is possible to misconstrue its meaning to want of interest on the part of God. Such a method of procedure on the part of God is, however, intended to be educational, and does not express at all want of interest in Him.

Think of Joseph's pent up feelings, all the while he seemed to put on a rough exterior to them, ch. xlii: 30, 31. He was weary with forbearing and had to turn aside to weep. The heart of the Saviour is always toward the penitent, but blessing can only be given to such, as they feel the sin the Saviour died for, and waits to forgive. When the Syro-Phoenician woman came to Christ, He did not seem to encourage her approach, or to entertain her application. Why? Not because of want of interest in her, or any indisposition in Him, but because she had

made an application on grounds other than those which belonged to her. She put in her plea, "Jesus, thou Son of David, have mercy upon me," and thus put herself among the favored people, where she had no legitimate standing at all, and the subsequent words of Jesus were not to discourage her, but to lead her to take the ground which truly belonged to her as a Gentile, and to teach her that the simple ground for her to take was that of her need, and as soon as she took that place she received the blessing she sought.

The sisters of Bethany might misconstrue the seeming indifference of Christ to their application, when their brother was sick, but the delay was only that larger blessing might come to them, and greater glory to Himself. So, when the brethren of Joseph were sufficiently humbled, and were led to feel the reality of their sin in putting Joseph into the pit, etc., he revealed himself unto them, "I am Joseph, your brother, whom ye sold into Egypt," xlv: 48; and he wept aloud.

The weeping and kiss expressed the fact of their reconciliation to him, his attachment to them, and the joy he had in thus showing grace unto them. How easy to see in all this the typical grace of the rejected and glorified brother, as well as the subjective exercises of soul through which the sinner is called to pass, ere the consciousness of forgiveness is sealed home to the soul!

3. *Joseph invited them near; v. 4.*

"Come near to me I pray you." Not only did he bestow forgiveness, but he desired to have them near him. This is God's desire in salvation, not only to save out of and from sin, but to give fitness for the presence of God. The precious blood of Christ not only constitutes the Atonement and secures our cleansing, but it also brings us into the place of Divine nearness. We are made nigh by the blood of Christ. It takes me out of the place in which I am, and it puts me before God in Christ in fullest righteousness and in the most perfect acceptance. This is what gratifies the heart of God in our salvation, and we give Him most joy when we take our place according to all the liberty His grace bestows upon us. I am not honoring Him when I prefer to dwell in the outer court, instead of entering into the holiest of all, according to the value of the perfect offering which is my title to be there. Our place is near the exalted Jesus, as theirs was to be near the exalted Joseph. "Come near me I pray you," expresses the heart of Jesus to have us in the place of friendship, where He can unreservedly communicate to us the things He has learned from the Father. Inside the veil is now our place of dwelling; outside the camp, our place of living. The glorious destination of love is to be with me where I am, Jno. xiv: 2-35; xvii: 24.

4. *Joseph admitted them to communion; v. 15.*

Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him. Communion is partnership. The double intercourse of soul and possession. The fuller blessing of richest unfolding of love and purpose. That reciprocity of enjoyment and possession by which I participate in all that the Father is to the Son, and all that the Son is to the Father for me. That oneness of identification, interest and life, which exist between Christ and the believing soul. It means being quickened together, raised up together, sealed together in the heavens, and shortly to be glorified together. How feebly do we realize this! How little do we talk with Him, hence, how little we know of Him!

5. *Joseph nourished his brethren in the land of Goshen.*

He not only forgave them, reconciled them to him, and brought them into the place of nearness, but he loved them with the love of a brother, and provided for them in the best part of the land of Goshen, where they were nourished by him. Goshen was the most easterly district of Lower Egypt, and the frontier of that country and Arabia. It was not far from the Arabian Gulf and lay next to the land of Canaan. There is nourishment provided for the life of God's people as well as salvation. A life without nourishment would be worse than death, a solemn mockery on the part of God. The Christ who gives life becomes Himself the nourishment of the life He gives, and so prepares for its fullest development in holiness, fruitfulness and service. The land of Goshen was the land of plenty, protection and separation.

6. *Joseph saw the hand of God in all his life; v. 7-8.*

How markedly was the hand of God in all the history! He was in the famine that came, in the selling of Joseph, and in the movement of all the events, Ps. cvi: 16-17. In the history of Joseph, as given by Stephen, nearly every circumstance is emphasized, and the statement that God was with him again repeated by the Holy Spirit. See Acts vii: 9-17. In all probability, Joseph grasped the purpose of God in his life. His dreams indicated his supremacy over his brethren, and secured to him the supremacy and protection of God in all the circumstances of the way which led thither. God can work for man through man and above man, ch. 1: 20. He can work secretly as well as openly, and just as surely the one way as the other. Even beyond the curses of men God can vindicate himself, Sam. xvi: 10-12. And even the counsel of an Alithophel shall be made to work out Absalom's destruction; II Sam. xvii: 14. And Job's calamities be made the means of recognizing God's hand, Job. i: 21.

Men's opposition to Christ could not reach beyond the Divine counsels and permissions; Acts iv: 24-28. And though wicked men put Christ to death, yet God was in and above it all, and His purposes shall be secured thereby; Acts ii: 23-24. It is one thing, however, to see God in our life as its various circumstances unfold, it is quite another to see His hand in it when the whole life is completed. The former demands faith, the other is the result of sight. "It was not you but God," was the afterlook of faith. The quiet steadiness given to him as he passed through the pit and the prison was the result of a restful faith.

We may also learn a lesson of Christian testimony from the history of our lesson. Joseph revealed himself to his brethren, he then sent them away.

7. *Tell of His glory in Egypt; v. 13.*

The Gospel is testimony, borne by those to whom the Risen One has been revealed, of His glory. The Gospel to be preached now is the Gospel of the glory of Christ. "God hath glorified His Servant, Jesus." This testimony is higher and much more full than the Gospel of the grace of God. The Gospel of the grace of God occupies me with God coming down to man in Christ, the Gospel of the glory of Christ occupies me with the fact that man in the person of Christ has been received back again to God. We never preach a full Gospel until we take our stand by the side of a glorified Christ, and so preach it downward, from God to man. The Gospel begins with God, and brings man to God, when believed.

# Requests for Prayer

## PRAY FOR:

Conversion of two sisters and three brothers.

The healing of a paralytic. The Lord is working. Pray for the faith of God.

Perfecting healing and trust for one who suffers from sudden paroxysms: all for His glory.

Thanksgiving to the Lord for healing the diseased mind of a young man, who is now praising Him.

God's choicest blessing, soul and body, on a *poor, lost brother*.

One in Illinois, who desires a richer Christian life; the fullness of Jesus for soul and body.

Praises to God for instantaneous healing while on the knees uniting with the Friday meeting.

A full song of praise for complete healing in answer to our united prayers.

Healing of a sister in Kentucky to God's glory; also, perfect healing of the sight of another for His service.

Deliverance, faith and wisdom for a sister in Catskill; that her eyes may be on *Jesus only* for temporal help and all else.

Healing for a Jewish lady worker of a bruised foot. Is trusting. Do pray!

Complete healing of a Christian very low with consumption.

The conversion of an old man possessed with an evil spirit; addicted to liquor. Oh, pray!

The power of the Spirit for a Christian worker.

Healing, spiritually, mentally and physically, of a young man.

Restoration from bodily ailments of a husband and wife for God's service

"Power from on high" for God's service for a brother.

Great blessing for a missionary in his field thousands of miles away.

Healing of a dear one, "if it be His will."

Praises to God for great help in answer to prayer.

Complete restoration to health, a way opened for employment and God be glorified in all.

Praise the Lord for healing of nervous dyspepsia, and an assurance of the conversion of a son in Canada.

God's blessing on a class of children; salvation and healing for two needy ones; restoration or God's will and salvation for a sufferer.

Healing of a tumor past human help, and service for the Master for a sister.

Glorious conversion of two boys, now under the power of the enemy of souls.

A sister, that she may find the Friend that sticketh closer than a brother, and be at peace.

Healing, for God's glory, of a cancer in the face. Oh, pray!

A wife to be healed of her diseases; and the husband, of deafness, for His service.

Restoration from insanity of a beloved wife and mother, in Oxford, Pa.

Salvation of a dear friend, slave to the demon, alcohol; pleading for deliverance.

Another dear friend, slave to drink, now ill; that he may be saved and healed to work for the Lord.

Full sanctification and baptism of the Spirit for one who desires service in the few years allotted.

A wife and mother; full consecration and desire to work for Him; also, baptism of the Spirit for a husband and father to glorify Him everywhere.

Temporal help for a dear sister to pay off a mortgage.

Healing of cancer for a sister in Auburn, Maine.

Support of a young woman, caring for an idiot brother, and his restoration, if it be His will.

Healing of a young woman of hemorrhages of the lungs.

A Bible class of twelve young men, and a revival of God's work on Clifton Heights.

Salvation of a brother and deliverance from the drink habit.

The full consecration of an afflicted daughter.

Committal of all to the Lord, and His own faith and peace for a tried one.

Perfect restoration to health for a dear mother, injured by a fall; complete victory for the service and glory of God.

A note of praise for His wonderful deliverance from chronic disease in answer to prayer.

Praise God for the outpouring of the Spirit on a church in answer to prayer.

Praise and thanksgiving for light and blessing at Watertown in answer to the prayers offered.

A Christian woman almost hopelessly bound with rheumatism. Hope in God.

A dear missionary and wife of a sister society in Japan, that they may be filled with the Spirit, and physically strengthened.

Dear ones seeking Jesus, that man's ideas and sceptic's doctrines may not interfere, but God be honored and souls saved.

Praises to God for great blessing at Spokane, Wash., in the salvation of souls and uplifting of His children.

Special power of the Spirit in the work of the Alliance in Spokane, Wash.

Thanksgiving to God for great physical as well as spiritual blessing on a dear one in N. C.

Perfect restoration of a dear one for His glory.

Salvation of a man in North Carolina and healing of muscular rheumatism; also enabling of the Lord to keep his home, threatened through financial trouble.

Salvation of two dear brothers, and deliverance of a husband from financial trouble, and an unwavering trust for the wife.

One beset by doubts and fears, to obtain restfulness and peace; also, healing from deafness, to hear His Word, for His glory and to do His will.

A deeper satisfying life in Christ for a longing one.

The conversion of a dear family in Kansas.

Healing of a sister in Nova Scotia, of a weak lung; all for His glory.

An opening for a needy one to obtain work for His service.

The sweetness of Jesus in the adjustment of a mother and daughter in Brooklyn, also, the conversion and consecration to God of a beloved brother.

Healing of a serious nervous trouble of thirteen years' standing, for His glory.

A baptism of the Spirit, manifestation of His healing power and faith to take it, for a student, whose sight is failing. Oh, pray!

Healing of internal cancer; also, healing of spinal disease for two afflicted ones, very urgent cases.

Healing of dropsy of an old lady, a Christian. Oh, pray!

Healing of weakness and heart trouble for a sister in Christ.

Complete healing of throat difficulty and His fullness; also, conversion of a husband and five children.

Entire sanctification of two persons, and for His direction in a business transaction also, for three more.

Baptism of the Spirit for an earnest one; conversion of a son and daughter-in-law in Minneapolis, full consecration of a daughter and husband and sanctification of a dear pastor.

The recovery of an earnest Christian Endeavorer. Very urgent case.

Praises to the Lord for opening for His work in answer to prayers of the C. A.

The conversion of an only son, and full consecration to the service of God.

Opening to work and salvation for a Christian.

Praise to our Heavenly Father for all His loving care to a family. Special praise.

Reclamation of a loving mother's children, now gone back, and that she may shine more for Jesus before them.

God's blessing on a son in Cleveland, O. God knows.

God's wisdom, power and salvation for a wayward son, uttermost salvation.

A young sister in Fair Haven, Conn., that the cloud may be lifted and her reason restored.

God's help in time of need for a student, that he may see Jesus and that it may be ever, "not I, but Christ, that liveth in me."

Praise and thanksgiving for healing of body. Complete victory.

Full salvation of a loving mother's sons and daughters.

Deliverance from debt for two Christian women, and supply of needs, for His honor and glory.

Consciousness of heart purity for a daughter, and wisdom to bring up children.

Baptism of the Spirit for a husband and wife for service.

The reclamation of a son in Council Bluffs, Iowa, for His service.

Full salvation, and an open door to work, for a young man.

Restoration of hearing of an elderly woman for His glory.

Restoration of full sight to two afflicted ones, that Jesus may be glorified.

Victory over the power of the enemy for an earnest one.

Salvation and healing of a paralysed one, and full salvation of her only son; also, that God may move on the heart of a debtor.

Complete trust and healing of a sister in Mass.

Strengthening of a son, that God would make him "every whit whole."

Healing and sanctification and filling for a dear sister in Christ.

Knowledge of God's will for one, and blessing of a dear brother in soul and body.

A baptism of the Holy Ghost for service for one in Kansas.

The *now* salvation for a Sabbath school of boys.

The return to God of a dear brother, salvation from drink and sanctification.

The conversion of a wife.

Full salvation of a pastor from all the worldly schemes of the church, and full sanctification.

A willingness to be made willing on the part of a husband, to serve God fully.

Complete faith and healing and fullness of Jesus for a sister, afflicted for two years.

Healing and sanctification of a husband.

Perfect unity and a baptism of the Spirit on a M. E. Church in Parkville, L. I.

Return to God and consecration of a father.

A dear husband to be filled with the Spirit of the Lord, saved.

\*Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 692 Eighth Avenue, New York City.

## \* FIELD \* NOTES. \*

### CHINA.

TWO DAUGHTERS of Li Hung Chang, Viceroy of Tient-sin, have been studying in New England, and have been converted. The Viceroy has long been kindly disposed toward missions, and his wife, who died some years ago, was probably a true Christian. Dr. Howard, of Tientsin, told us she expected to meet her in heaven, and that she had often talked with her when her physician.

Let us pray that these two Chinese princesses may be sent back to their own land to prove a great blessing to their people.

WE ARE glad to notice in a late number of *The Southern Baptist Journal* a letter from Mr. Simmons, of Canton, giving an account of a recent visit to the province of Quang-si, by a number of Baptist missionaries. They were accompanied by a medical missionary—a native. He had a large number of cases, and they were able to sell a great many tracts and portions of the Scriptures.

They have now two stations in Quang si, viz, Shek-tong and Ping-lek. Mr. Simmons reports nine baptisms recently in the province of Quang-si. At Shek-tong there were some thirty brethren in attendance at the chapel, and nearly half the men in the village were church members. They hope soon to have a self-supporting church in the village.

This is the province in which our new recruits are going to labor. Already this beginning has been made by our Baptist brethren and they will gladly welcome the co-operation of our friends. Indeed, Mr. Simmons writes asking for more workers, and speaking hopefully of the prospects of this province.

REV. H. V. NOYES, of Canton, has received from the Chinese Y. M. C. A., of San Francisco, the sum of \$3,200, with a promise of \$2,000 more for the purpose of opening and sustaining a chapel where the Gospel can be preached to the Chinese.

### INDIA.

REV. WM. BUTLER writes in *Zion's Herald* of March 28th, giving a very interesting account of the Methodist Mission in North India and he sums up the results of the work as follows: "The gracious outpouring of the Holy Spirit upon this work since 1889 has given us an average yearly increase equal to the creation of sixty new congregations of 200 souls each per annum. During the past year in North and Northwest India, the baptisms have amounted to 18,000 souls."

The total additions since 1889 have been 45,000, and the work is carried on by ninety-one foreign missionaries and their seventy-six wives, and a total force of about 700 native workers.

Dr. Butler kindly quoted from our own account of our visit to Lucknow and Bareilly, published in "Larger Outlooks on Missionary Lands."

*The India Witness* reports that during 1893, a larger number of foreign missionaries landed in India than ever before.

THERE ARE seventy-eight languages spoken in British India. The Hindi is spoken most widely, embracing about one hundred millions of people. The Bengali is spoken by about forty-two millions, and the Mahrati and Telugu by about fifteen millions each.

MISS ANNIE TAYLOR has started with her new party of missionaries to Thibet. The name of the Society which she has organized for the support of the mission is, The Thibet Pioneer Mission. The party consisted of ten men, besides Miss Taylor, and Mr. and Mrs. Ewen McKenzie, who accompany her as her associates in the direction of the work. They are to have their headquarters at Darjeeling. The mission is to be supported entirely by free-will offerings.

### AFRICA.

REV. GEORGE GRENFEI, of the Congo Free State, is now acting as a frontier commissioner under the government of that State. He recently travelled one thousand miles on the back of a bullock, accompanied by his wife, who travelled in the same way.

IT IS reported in the daily press, that King Behanzin, one of the kings of Dahomey, has reached the island of Martinique, as a prisoner in the hands of the French. He surrendered to the French army and has been pensioned off at twelve thousand francs a year.

### EUROPE.

A NEW college has been opened in England, called the Livingstone College, for the training and sending out to foreign lands, medical missionaries, who do not take a full medical course, but receive a considerable knowledge of medicine. There were fourteen students last year in this institute, and it seems to be somewhat similar to Dr. Dowkont's plan in this country.

It is reported in an English journal that General Booth has reached his jubilee. It is just fifty years since he began his career as a religious worker.

It is proposed to raise a special fund of \$250,000, and besides this, General Booth has placed at the service of the fund, the further sum of \$100,000, which has just been given him by a wealthy lady.

A POOR blind woman of Paris, put twenty-seven francs into the plate, at a missionary meeting. When asked how she could afford to do so, she answered, "I am blind, and I do not need to spend any money for lamps, and I find that my fellow-workers spend just twenty-seven francs a year for lamps, and as I save so much by my blindness, I will send it to preach the Gospel in heathen lands."

### JAPAN.

WE LEARN from "*Missionary Tidings*," published in Yokohama, that a very marked religious awakening has occurred in Nagoya. Protracted meetings were held for five weeks successively, among Christians of all denominations, and a good many have been led to Christ.

THERE ARE 292 Societies laboring in Japan, with 604 foreign missionaries. There are 365 native churches, with a total membership of 35,534. The annual addition is about ten per cent.

The total population of Japan is over forty millions, and a larger number of the people can read than in any other country in the world. The present situation is still one of doubt and peril for missionary work.

### MEXICO.

EIGHT MILLIONS of people in Mexico have never seen a copy of the Bible. They are taught to fear it and avoid it, and the priest is to them the only mediator between them and God.

### THE BOARDS.

THE BIBLE SOCIETY has circulated the Scriptures, during the present century, in over three hundred and fifty different languages and dialects, and printed about one hundred and sixty million copies of the Scriptures, making about one Bible to every two families in the world.

### GENERAL.

DR. A. T. PIERSON, through the *New York Observer*, denies the statement that he was a candidate for the pulpit of Mr. Spurgeon, and states that he distinctly declined to allow his name to be used in connection with that pulpit, or that he was even available as its pastor, on account of the fact that he would not be recognized as a baptized person by the members of the church.

If Dr. Pierson were voted for by any persons at the meeting referred to, it was without his knowledge or consent, and he has always advised the congregation to support the son of their late pastor, and to stand by him in this great trust.

THERE ARE now nearly seventeen thousand places in foreign countries where missionary work is planted, and nearly eight

thousand American and European laborers. Every week more than two thousand heathen are added to the number of the saved.

It is said by Mr. Hudson Taylor, that there are one hundred millions in China who habitually use opium. The British Government of India has authorized the licensing of shops throughout India and Burmah for the free sale of opium. The man who takes the license binds himself to sell a stipulated amount, or pay a forfeit. This almost compels him to use every means, lawful and unlawful, to push the sale of the drug.

In Anam, Tonquin and Siam, it is also freely sold. Altogether, nearly seven hundred people in Asia are cursed with the opium plague. No wonder that good men in the East have risen up against it, and are demanding that Christian nations, at least, shall cease to press it upon the heathen.

BISHOP WHIPPLE, of Minnesota, once said: "Some years ago, an Indian stood at my door, and as I opened it he knelt at my feet. He had come five hundred miles to see the man who had taught him and his people about the Great Spirit. Then he added sadly, 'You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. I read one day that you had told to the red men, a wonderful story of the Son of the Great Spirit.'"

Bishop Whipple had the man sit down by his side, and told him the story of Jesus. He went away, and when he saw him again, he said, "It is not dark now, it laughs all the while."

AN EXCHANGE states that there is Church accommodation in the United States for forty-three million people, with one hundred and eleven thousand ministers. This gives an average congregation of three hundred and eighty-seven to each minister. But alas! the churches are not half filled, and the ministers are practically preaching to less than half of those people, on an average.

THE EVANGELISTIC services held by Mr. Moody in Washington recently have just been reported officially by the committee in charge. It cost \$4,000, and there were four thousand professed converts, half of whom were men.

There is a largely increased attendance in all the churches, since the meetings. A large number of converts were drinking men.

Messrs. Moody and Sankey accepted nothing for their services, but it is proposed to present a purse to them, or to Mr. Moody's Institute at Northfield.

IN CONTRAST with the expenditure of more than \$700,000,000 annually for liquor in this country, it has recently been stated that the entire cost of all the publications of the American publishing houses is less than \$10,000,000. Seventy times as much is spent every year to poison the fountains of morals and intelligence of the people as to spread ideas of all sorts.

## ▲ INCIDENTS. ▲

"THE KING'S business requires haste." (I. Sam. xxi. 8). The first time Carey saw *suttee*, or the burning of the widow, he tried to stop it, but in vain. He set himself to secure the needed legislation. Many difficulties were in the way. England held India seventy-two years, and over seventy thousand widows perished thus before this *suttee* was declared illegal. About thirty years after he vowed against it, one Sunday morning, while thinking over the sermon for the day, the order forbidding the *suttee* was put in Carey's hands. A translation must be made by him—the official translator—and this be published before it would take effect. "If I delay \* \* \* many a widow's life may be sacrificed," he said. Bidding another take the pulpit, he made the translation, and that day the fire of the *suttee* was extinguished.—*The Watchword*.

ONE OF the most unmistakable interpositions of God in answer to prayer was the way that Mexico was opened for the Gospel. It took an army of soldiers to carry the Bible into Mexico. The Americans won every battle. They were in a strange country unknown to them. They had only a few thousand men to battle with the vast hosts of the enemy. It was not numbers that won the victory; it was God. Our invading army changed the future of Mexico. The Bible agents and chaplains who accompanied the United States army scattered Bibles everywhere along their route, and the Word of God broke the power of papal Rome in that oppressed country. Those who have carefully studied the marvellous results of the Mexican war have been amazed at what God has wrought.—*Missionary Review*.

### Feneberg's Loan to the Lord.

A POOR man with an empty purse came one day to Michael Feneberg, the godly pastor of Seeg, in Bavaria, and begged three crowns, that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus, in the name of Jesus he gave it. Immediately afterward, he found himself in great outward need, and seeing no way of relief he prayed, saying, "Lord, I lent Thee three crowns; Thou hast not yet returned them, and Thou knowest how I need them. Lord, I pray Thee, give them back." The same day a messenger brought a money-letter, which Gossner, his assistant, reached over to Feneberg, saying, "Here, father, is what you expended." The letter contained two hundred thalers, or about one hundred and fifty dollars, which the poor traveller had begged from a rich man for the vicar; and the child-like old man, in joyful amazement, cried out, "Ah, dear Lord, one dare ask nothing of Thee, for straightway Thou makest one feel so much ashamed!"

## ▲ TEMPERANCE. ▲

It is said that twelve thousand miles of the most fertile land in India is given to poppy culture; and in China, one million a year die from the opium habit.

AMONG THE testimonies called out by the recent Opium Commissions, it is said that one native physician was set aside when it was discovered that he was opposed to the opium trade, and a German missionary deposed that he had never seen any evil effects from the habitual use of opium.

The Bishop of Bombay withdraws from the contest on the plea that it takes too much time, while the Roman Catholic Archbishop of Calcutta presents a memorial to the Government, to the effect that opium does not interfere with missionary effort.

"I NEVER knew one person among the thousands with whose religious life I am conversant, to retain holiness and the tobacco habit."—*Mrs. Palmer*.

BISHOP C. B. GALLOWAY, in a New Orleans journal reports the legal status of the liquor traffic, in the State of Mississippi, where now, out of seventy-five counties, only eight legalize the sale of intoxicating liquors.

THE OLDEST inebriate asylum is said to be at Lintdorf, Dusseldorf, Germany. It was founded in 1851 for the retention and protection of released prisoners whose intemperance had caused their imprisonment.

It is said that a gigantic movement is being arranged in the interest of the cause of temperance, which ought to have the sympathy and prayers of all Christian people.

"For some time past, the World's Woman's Christian Temperance Union has been preparing for presentation to the different governments a monster petition against the liquor and opium traffic and against legalized vice. It has grown until it bears now over two million individual signatures, and with the attestation of certain societies, not less than three million. In order to present this an around-the-world demonstration is to be organized, a first-class steamer to be chartered, and a party of one hundred persons, it is said, will accompany Lady Henry Somerset and Miss Willard in the presentation. The plan is to begin with the United States Government next October. They will then go to Great Britain, having a grand demonstration at Exeter Hall, London, on November 1st. Italy will be the next point, where it is hoped that both the Pope and the King of Italy will receive the delegation. Greece, Jerusalem and Cairo will then be visited. It is intended to reach India in time for the National Congress, and great mass-meetings will be held in all the principal cities. From Calcutta they will go to Ceylon, Australia, China, Japan, etc."

## ▲ CORRESPONDENCE ▲

### China.—Mr. Lelacheur.

OUR DEAR brother is hoping soon to go to Northern China for a conference with our dear workers in that part of our work. He asks our prayers that this conference, and also the work over which he is placed may not only be greatly blessed of God, but that he himself may be endued with wisdom from on high.

He speaks with praise to God, of recovering from a recent illness, he says "Week before last, Mr. Nichols and myself were poisoned. Mr. Nichols suffered much one night, and was very weak for two or three days, but his body showed no outward sign of the poison. My body and limbs, head and face were much swollen for two days. My eyelids were contracted, or my eyeballs enlarged, so that the one did not cover the other. During all this time, I trusted Jesus, Mark xvi: 17, 18.

"I became unconscious, and saw my dear Lord in a vision, and He spoke words to me that I cannot recall, but suddenly I became conscious, and knew that the dear Lord Himself had done it.

"The poison was in our food. We do not know what it was, or how it came there. The Lord understood. We trust Him for His help in this our time of need, and will trust Him evermore."

Let us pray greatly, and praise even more for this deliverance, and trust that our brother may be kept in body, soul and spirit, together with all our dear workers in China.

### India.—Mrs. Fuller.

SHE WRITES, speaking of the great need of workers who can work, and will trust through every difficulty, to establish through God's strength His strongholds, and in God's strength pull down the strongholds of Satan in that country.

She feels that they need workers who have had experience, and are firmly established in the Word and Spirit of God to combat the great difficulties of sickness, loneliness, and the tediousness of study, and the difference of the life there in acquiring a difficult language.

There has been some sickness among the workers during the past four or five months, but the Lord has spared their lives in answer to prayer, and they are now coming out of these testings more triumphant than ever.

Doors are opening in India for the preaching of the Gospel, and she trusts that all the friends will unite most earnestly in prayer that the right ones may be appointed to go in at these doors, and to take the land for Christ.

### India.—Mr. Garrison.

A LETTER from our dear missionary, Rev. W. T. Garrison, at Amraoti, Berar, will be read with interest by all friends of our work in India, and especially by those who ever have been praying for the children of our missionaries in foreign lands.

After saying something of Amraoti as the capital of Berar, its population, trade, extreme heat, etc., and describing a little of their daily work in selling Gospels, teaching the heathen children, and through them reaching their parents themselves, he says:

"We are so far getting the language that it is a joy to us to try to talk. We have a Bible reading in Marathi on our verandah every evening. We are so glad the dear Lord brought us here. The servant ayah, and her husband, the keeper of the compound, and the cook, have all become Christians. Our children, we think, have had much to do with this.

"Last Sunday in the Bazaar we sang, and our man 'Salve' talked, and then we went about distributing tracts and talking to individuals as best we could. And when we were ready to return home, we were surprised, and yet glad in the Lord, to find 'Alle,' our eldest son, nearly nine years old now, with a crowd of men about him, until we could scarcely see him at all for the tall men about him, preaching away most earnestly to them in Marathi. He has picked up the language very rapidly from the servants. He said to them that they should not worship idols, but worship God. One said, 'We worship the sun.' Alle said, 'Why should you worship the sun?' They answered 'Because he gives us light.' Alle replied, 'Yes, but God made all things. He made the sun, and you should worship Him. He has given His Son, Jesus Christ, to be our Saviour.'

"This," Mr. Garrison says, "was worth our coming to India, for we see by faith, the people bowing before Alle's God. It will come to pass. Indeed, it is already come to pass in our own servants.

"Tell the dear home people that they are not praying in vain for the children. God is already answering their prayers. Tell the dear children of the Tabernacle that our Lord is working through them for our children here, and thus for the salvation of their fathers and mothers and children of India. Oh praise His dear name! Who would not be working in the vineyard of the Lord?"

### South America.—News from Peru.

A CORRESPONDENT writes from Callao, of first impressions on arriving on this neglected continent. As they struck anchor in the port of Ecuador, it was very forcibly brought to their minds, that this was a

priest-ridden country, and still more in need of the Gospel than Peru and the other countries in South America, where the missionary and the Bible are excluded. Passing Ecuador, the first look on the coast of Peru was very striking. They write:

"No language can convey the impression made on my mind as I beheld this coast. I was not prepared to see the broad extent of sandy desert coast strip stretching back to the mighty Andes beyond, where they towered peak on peak, until lost in the clouds.

"As I beheld the volcanic rock of so many heights, colors, and shapes, the thought came to me, 'What is man, that Thou are mindful of him?' This sandy coast extends for eighteen hundred miles, and it is one of the most wonderful parts of the earth.

"Vegetation abounds wherever irrigation is carried on.

"My first impressions of Peru, as seen from Callao and Lima, are very different from my former ideas, or from any idea given to me by books. The houses are built of a slight wood and bamboo frame, covered with mud, and sometimes covered with plaster, or with cloth, and papered. The outside is white-washed in light red color, or blue or green. The tenement-houses are all low, of one story in height. I have seen perhaps only three or four houses more than two stories high. This is because of earthquakes which are frequent.

"They look very uncomfortable, but within these houses we find many beautiful and comfortable rooms.

"Callao has a population of thirty thousand, but small as it is, many nationalities are represented. After the Spanish element, the English predominates. If they only had the pure Gospel, how much easier it would be to preach to the natives!

"There is an English church here for services in English, but for many years the doors have been closed."

Our correspondent tells us of the filth, degradation, shame and heathenism which reign among the natives, and trusts that our prayers will go up for our sister country, as they never have before.

## REVIEWS AND NOTES.

**Words of Comfort.**—By Rev. Peter Stryker, D. D.: G. L. Shearer, 150 Nassau Street, N. Y.

This is a collection of about fifty little poems by our dear friend, Dr. Stryker, of the Dutch Reformed Church of this city. They are bright, suggestive and devotional pieces, many of which have been published in our religious periodicals and some of them in the Church Hymnals. We publish one of the sweetest of them, "I leave it all with Thee," in our columns this week, and it will speak for the rest. The book is very handsomely bound in the newest style and will be found a useful gift, as well as a comfort in the hour of devotion.